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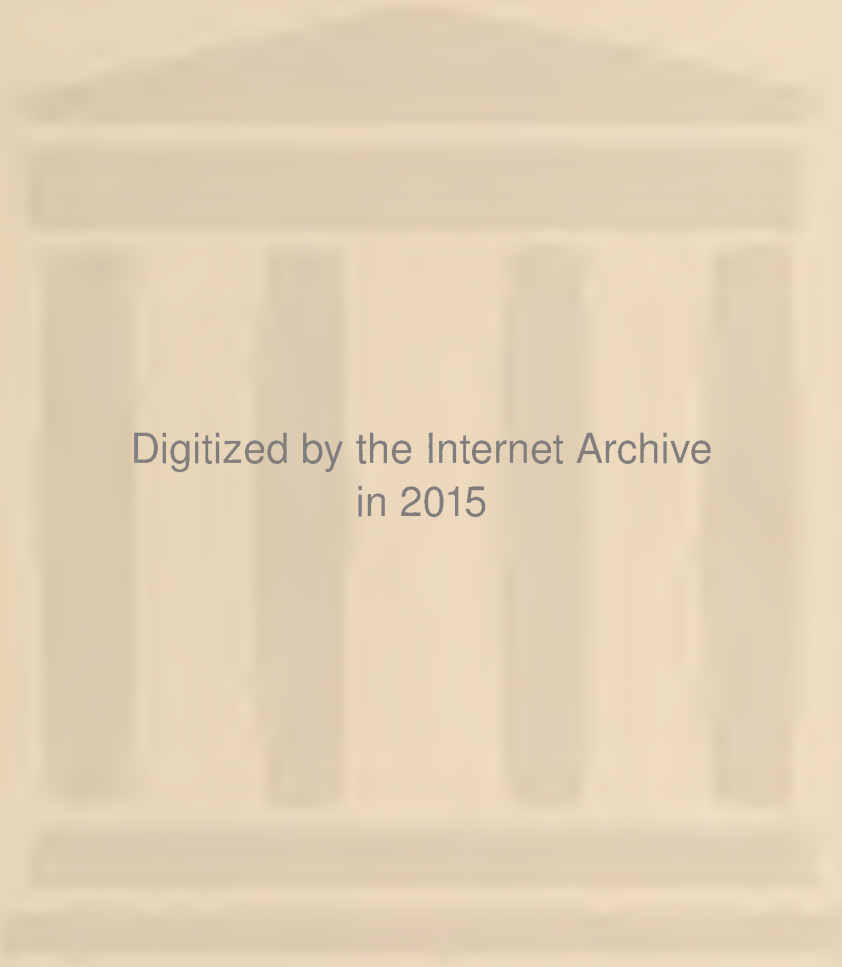
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Clues to the Contents

THE MISSIONARY REVIEW OF THE WORLD, AUGUST, 1914

SOME QUESTIONS ANSWERED IN THIS NUMBER

PREPARED BY MRS. F. M. GILBERT, BROOKLYN, N. Y.

1. What astonishing petition did the Japanese spies hear in the prayer-meeting?
2. In some homes in the Orient labels from match-boxes are used to decorate the walls. What interesting work has been started as a result of a knowledge of this fact?
3. In what historic gathering were the "interviews of Heaven" said to be anticipated?
4. Where were forty-eight pistols recently taken from those who were going to attend a Christian Endeavor meeting?
5. When the missionary shoots his pistol at the paper, what is said to happen to the one who signed it?
6. What was hidden between the leaves of the old Buddhist books?
7. Why did the municipal council refuse to obey the orders to repair the crucifix?
8. Why does a Japanese congregation hold their Sunday morning service at five o'clock?
9. What became of "the two greatest rogues in the Japanese student body"?
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11. What African king has his own motor-car?
12. For what purpose did the African chief say that God had raised him up?
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14. What Christian customs have been imitated by modern Confucianists?
15. What special danger confronts the Christians in Papua?
16. Among the Karens, what is the proportion of native Christian workers to foreign missionaries?
17. In what community, a few years ago almost entirely unevangelized, did 6,000 people recently attend a communion service in rainy weather?
18. How many pupils attend the girls' high-school in Uganda?
19. When the Japanese refused to rent or sell, how did the Christians in Omi obtain their corner lot?
20. When was a meeting for women broken up by a man with a whip?



AMERICAN BAPTIST FOREIGN MISSION FIELDS

West Africa, India, Burma, China, The Philippines, Japan

THE WORLD. No. 1

The
MISSIONARY REVIEW OF THE WORLD

Vol. XXXVII, No. 8
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AUGUST, 1914

New Series
Vol. XXVII, No. 8

SIGNS OF THE TIMES

THE TIME TO FAVOR ZION

NEVER has there been in history so momentous and universal a movement among Christian Jews as the present united effort to win their brethren to Christ. A true consciousness has been awakened, and the converted Jew is no more relying on outside aid, not even on the Gentile Christian Church, but they feel that this consummation must come from among themselves.

Never in history have the Jews so mixed themselves among the nations, with a complete desire for annihilation of their peculiarities and national claims, as at present. While many leaders who have given their lives to aid Israel proclaim that assimilation is the only remedy, yet there are more Jews reading the Scriptures than ever before. Even Jewish women have been awakened to seek the Lord in His own Word.

During the past eight months, throughout the United States, the cry among the Hebrew Christians is: "Let us unite in one bond of union":

1st. That our testimony may win Israel with a message of love for Christ, and may awaken the Church to her extraordinary privileges and opportunities at this crisis in Israel's history.

2nd. To protect the Church. The Hebrew Christian has never before been so awakened to his duty to protect the Church from "the little foxes that spoil the vines."

A Hebrew Christian Alliance of America has been formed after mature, prayerful thought and conference. In order to make the work effectual they have called as secretary, Rev. A. R. Kuldell, to give his whole time to this work. Mr. Kuldell is a Hebrew Christian, who has been a pastor for more than twenty-five years in one congregation. He will visit his Hebrew Christian brethren in an effort to bring them together and to infuse enthusiasm for united testimony and service.

The Alliance has decided to hold

The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this REVIEW, but do not acknowledge responsibility for opinions exprest, nor for positions taken by contributors of signed articles in these pages.—EDITORS.

a conference in New York near the end of next April, to elect officers and adopt a constitution and by-laws. In the meantime brethren will work to bind all America in one bond of prayer.

While this has been going on in America, similar movements have been taking place in Europe, as was wonderfully manifested at the ninth International Jewish Missionary Conference, at Hamburg, Germany (June 3rd to 5th). Prof. Herman L. Strack, D.D., LL.D., of Berlin University, was president, and there were delegates representing 26 different countries and 43 different Christian Jewish missionary societies. The whole conference was practically devoted to two purposes:

1st. *Cooperation,* which means not only the unifying of missions, but the uniting of brethren. All the delegates present pledged themselves to carry out the resolutions adopted.

2nd. A study of the Jews themselves, where they congregate in largest numbers. Therefore, the Jews in America and the Jews in Russia received most attention.

With regard to the United States, the following resolution should be pondered by every Christian.

The ninth International Jewish Missionary Conference, Hamburg, June, 1914, sends greetings to the whole evangelical Church of Christ in America.

Convinced of the urgent need to bring the gospel to the Jews in America in a more effective way than hitherto, we have resolved to bring to your earnest, prayerful consideration, the following, and thus to urge you on into definite, sympathetic activity.

No other country in the world receives so many Jews to its shores, through the annual inflow of immigration, as America.

Through coming in contact with western civilization and education, many of these Jews are naturally leaving the traditions and customs of their fathers, as they themselves admit; many are Zionists; still more are becoming avowed enemies of Christianity, owing to the awful persecutions they or their brethren suffered from the hands of so-called Christians in Europe.

We, therefore, plead that each church should place the cause of missions to the Jews in their midst, as a part of their aggressive missionary propaganda.

This, and other resolutions, will be forwarded to the moderators and leaders of the different communions, but the Church of Christ as a whole must assist the work with their sympathetic prayers—then the consummation will be a reality. We believe that a new era is dawning for Christian work among the Jews.

RELIGIOUS CONFLICT IN SPAIN

WHEN the Christian Endeavorers of Barcelona secured the use of the Palacio de Bellas Artes, the largest and finest hall in the city, accommodating more than four thousand people, for meetings during the recent visit of Dr. and Mrs. Francis E. Clark to their city, they aroused the wrath of the Carlists, the extreme Catholic party. The archbishop tried to forbid the meeting, and the Governor of Catalonia begged the Mayor to rescind his permission, but he would not yield.

Then the Catholic party threatened a serious riot, and the Mayor called out all the police and civic guards, more than five hundred men, mounted and unmounted, to guard all the approaches to the hall. Every suspicious character was searched at the door, and forty-eight pistols were taken away from scores who were not allowed to enter.

The hall was crowded with more

than four thousand Endeavorers and their sympathizers, and many more stood throughout the exercises, which were concluded without interruption. It was the largest and most notable Protestant meeting ever held in Spain, for, until recently, Protestants have been obliged to worship in obscure places, and the law has forbidden them to have a church door opening on an important street.

After the meeting, an unexploded bomb was found in the hall, and while the meeting was going on, an attempt was made to burn down a Protestant church in another part of the city.

The Mayor and Chief of Police did everything to protect the Protestants, and sent a squad of police and plain-clothes men to escort Dr. and Mrs. Clark to their lodgings at the American Girls' College, some five miles from the hall.

Since the meeting, the papers all over Spain have been full of the incident; the republican papers denouncing the intolerance of the Roman Catholic party, and applauding the Mayor and the police, while the Carlist papers threaten worse things for the Protestants.

Excitement has been intense in many places, and it is hoped that the incident will promote religious freedom, or, at least, a larger tolerance.

AN AWAKENING IN FRANCE

SIGNS of a religious revival in France are referred to in the London *Times,* the editor of which says that there is a revival, both in Roman Catholicism and among men of other views. Religious and moral movements are in a state of transition, and are difficult to gauge and to appreciate. They can be judged only by their fruits, and their fruits usually lie hidden until the roots which nourish them have had time to strike deep into the soil. The class in which revival is most unmistakable is that of the educated young men. It is said that of the students at the École Normale Supérieure about a third are Roman Catholics, while as many more are *"spiritualistes,"* with a craving for supernatural belief of some kind, and the rest are active or passive unbelievers. There is plenty of evidence that the movement extends to other bodies of the youthful *"intellectuels."*

In some quarters the causes of the change passing over French society are attributed to fashion, in others to the fear of social convulsions. Whether the present religious revival in France will expand and develop no man can foretell, but there seems to be a genuine recoil from the flood of skepticism which threatened to kill some of the deepest and the noblest instincts that are imbedded in human nature.

Another interesting feature of the religious work in France is the tent evangelism carried on by Pastor Ruben Saillens and a group of evangelical Christians called *Les Amis du Christ,* in Paris. The audiences, tho sometimes composed of noisy elements, have exhibited a deep interest. More than 500 asked for prayer during last summer's campaign, and 180 confest Christ, most of them former Romanists. The workers say that the people of Paris seem at present very accessible to the Gospel. They are tired of atheism, and have little confidence in the Roman Church. Among Pastor Saillens' helpers has

been Senator Réveillaud, a gifted lawyer and politician, whose whole heart is in the people's evangelization.

A RELIGIOUS CRISIS IN IRELAND

IRRESPECTIVE of the political unrest in Ireland, due to the passage of the Home Rule Bill, there is a great religious crisis impending. This is the opinion exprest by the Rev. William Corkey, a minister in Belfast, who says that it is solely on the ground of *religious* fears that the Protestants of Ulster County are so determined in their opposition to the Home Rule Bill, and the consequent Romish domination of the country. The early settlers of Ulster were Huguenots, Covenanters, and soldiers from the Netherlands, and their modern descendants will not easily give up their religious independence. "You can not blot the history of the past out of the memory of the Evangelical Christians of Ulster. These people are the children of men and women who suffered bitterly in the past, and who do not wish to return under the Church of Rome."

EDUCATION FOR GIRLS IN TURKEY

A NEW era in the higher education of women in the Near East was marked on June 3rd by the dedication of the five new buildings on the property of Constantinople College for Women, on the European shore of the Bosporus. This has been made possible through the liberality of Americans, and the gift to Turkish youth is of incalculable value. The institution has been moved from across the Bosporus, at Scutari, and the buildings have been erected at a cost of $750,000. The United States Ambassador to Turkey, Mr. Morgenthau, presided, and delivered an address, and Armenians, Bulgarians, and Greeks also took part. The minister of education represented the Sultan, while local government officials, representatives of the civil and ecclesiastical bodies and members of the foreign diplomatic corps were present. The five buildings dedicated form a semicircle on a hill-top, overlooking the village of Arnautkeuy and the Bosporus. The campus of fifty-four acres was acquired in 1908, and the construction of the buildings was begun in 1910. Among the contributors was Mrs. Helen Gould Shepard, who donated $200,000 for the construction of Gould Hall, the main administration building; Miss Olivia Phelps Stokes gave, for the erection of the refectory, known as Mitchell Hall, and Mrs. Russell Sage, for the construction of Russell Sage Hall, a dormitory. The two remaining buildings are the School of Education Hall and the general academic building. During the forty years since the school began, the attitude of the Ottoman Government toward the education of girls has entirely changed.

Dr. Mary Mills Patrick, the president of the college, has been decorated by the Sultan with the order of Shefakat, in recognition of her services to higher education for women of the Near East. Dr. Patrick also received the honorary degree of Doctor of Laws from Smith College. In our October number we plan to publish an illustrated article written by Dr. Patrick, on the Constantinople College and the Education of Women in Turkey.

UNITED EVANGELISM IN CONSTANTINOPLE

THE missionary forces on the foreign field are not only uniting for conference and for division of territory, but for aggressive evangelism. In Constantinople, the evangelical forces have determined to make a systematic effort to make the city feel the power of the Gospel of Christ. Accordingly, a Constantinople Evangelistic Committee has been organized, composed of three representatives from each of the native Evangelical churches in the city and of three representatives from the Constantinople station. The pastors of these churches and the treasurer of the mission are *ex-officio* members of this committee; the other members are elected for one year by their respective institutions. The duties of this committee, says the *Orient,* are to take general charge of the missionary work of the city, leaving the outstation work of the station to the Constantinople Conference. This committee will be ready to cooperate in any city missionary work that seeks its cooperation; it will attempt to increase the funds available for such work; and it will try to organize new work as opportunity and funds will permit. The committee will hold regular bi-monthly meetings, and, later, it is hoped that some plan may be devised for a united evangelistic campaign to be conducted under its auspices or in connection with other similar organizations.

THE TEMPERANCE MOVEMENT IN RUSSIA

THE temperance movement is gaining ground, not only in America, but in Europe as well. There is a growing sentiment in Germany, which the Kaiser has done much to promote, against the use of intoxicants, and in Russia the Czar is making an effort to reduce, if not to end, the consumption of liquor. The first attempt to pass a new law has not been successful, but the public are learning the facts. The Russian people spent $45,000,000 more on vodka (their national whisky) last year than the year before, and $250,000,000 more than they did ten years ago. This is sufficiently arresting to have awakened the Russian Government, which has a monopoly of the sale of liquor. In addition to regulations previously made, the administration also desires to reduce the output of vodka; to increase the penalties for illicit selling; not to recognize drunkenness in extenuation of crime; and to teach the people the advantage of temperance through the medium of churches and schools.

One educational scheme is the plan of the Russian minister of ways and communications, to fit up a large railway car with exhibits and charts showing the results of alcoholism. These exhibits are being taken throughout northern Russia by a lecturer and several assistants, the plan being to sidetrack the car at principal towns, and give illustrated lectures on the drink evil to the railway employees.

CONTINUED POWER IN AFRICA

ANOTHER communion season in the Presbyterian Mission at Elat, West Africa, shows the power of the Gospel. A missionary, Rev. Fred Hope, writes that in some ways it was not as large as usual, for all morning it rained, as it can in the

tropics. "That cut down the crowd, for only a little over 6,000 people were here. Yet there were three overflow meetings held, and, really, the 6,000 was about as many as could be handled. Three days preparatory metings were held, two services a day, while Mr. Dager and the elders were busy examining candidates for church-membership. One hundred and ninety-three were received and baptized into the church. Sixteen others were taken in by letter, and 34 children were baptized. This brings the membership of the church up toward one thousand.

An important movement is also reported from the Western Sudan, where two years ago a whole tribe (the Yegbas), with their king at their head, abandoned idolatry. Since then they have built their own churches, and the British officials report an extraordinary change in the life of the people. The Sudan Interior Mission is working among them in Northern Nigeria.

Note also: "In nine months the Presbyterian Mission on the Kasai received 64 delegations of natives asking for Christian instruction. They have come from a radius of 500 kilometers, and represent a population of 120,000. The king of the Bakuba, one of the most intelligent of the Kongo peoples, is urging his followers to attend religious services, and to send their children to school."

Again: The Rev. Alfred Stonelake reports that on a recent tour among the Basengele of the Lake Districts of the Kongo he examined and accepted candidates for baptism in 23 villages.

AN AWAKENING ON THE NILE

ONE of the most difficult mission fields of Africa has been the country of the Upper Nile, North of Uganda. Here live the Nilotic-speaking tribes—a people divided into independent communities, more or less antagonistic to each other. For twelve years the Church Missionary Society has been endeavoring to work among these tribes, but the task has seemed almost hopeless. Recently, however, a remarkable awakening has occurred in Kavirondo (see picture on the cover). This comes as a result of the patient years of labor by the pioneer missionaries, and following the ministry of Bishop Willis, of Uganda. For eight years past a native Evangelist from Uganda has been working among the Lango tribe—a people of fine physique and strong personality. Mrs. A. B. Fisher writes of a visit, one year ago, when the people crowded together to hear the gospel. There was an impressive mass of dark brown-skinned natives, without clothing or ornaments, and the unintelligent faces made the preaching seem almost hopeless. This year, however, Mrs. Fisher writes that Dora, the chief, has received baptism. The little mission church is now too small to hold the crowds who come, and many show a wonderful knowledge of the Bible. Another blow has been struck at Fetishism, and the gospel has taken root in a new tribe of dark-skinned Africans. Other chiefs are asking for baptism, and other tribes are crowding to hear the good tidings. Inquirers and students are multiplying. The dawn has broken; pray for the day.



CUSHING MEMORIAL BUILDINGS, RANGOON BAPTIST COLLEGE, BURMA

A Contribution to Christian Missions

ONE HUNDRED YEARS IN THE WORK OF THE AMERICAN BAPTIST FOREIGN MISSION SOCIETY

BY REV. THOMAS S. BARBOUR, D.D.
Foreign Secretary of the American Baptist Foreign Mission Society, 1899-1912

THE General Convention for Foreign Missions of American Baptists was constituted at Philadelphia, May 21, 1814. The occasion was given unique interest by the fact that the work of the first missionaries of the new organization had begun many months before. Two earlier days are memorable in the story of the birth of this movement—the first, that on which Adoniram Judson, a student at Andover Seminary, read Buchanan's "Star in the East," and paced the floor in uncontrollable excitement; the second, that of the arrival in Boston of a vessel from British India with letters through which Baptist leaders learned that Mr. and Mrs. Judson had become virtually representatives of American Baptists in the Far East.

The Beginnings

Like the American Board of Commissioners for Foreign Missions, constituted four years before the meeting in Philadelphia, the Baptist Convention was linked in its origin



A GROUP OF HEATHEN KACHINS, BURMA

with the group of young men at Andover whose minds "were imprest with the duty of personally attempting a mission" to the non-Christian world. The later work, like the earlier movement, was the product of forces long active in the life of American churches. From an early time Baptist churches had been characterized by evangelistic zeal, and in the increasing interest in which at the beginning of the nineteenth century the Western world was reflecting the glow of the missionary awakening in England, they had prominently shared. With most, if not all, of the interdenominational organizations constituted at this time for work in the home fields, Baptists were identified. A noteworthy illustration of this is afforded in the fact that, in the founding in 1800 of the "Boston Female Society for Missionary Purposes"—the first woman's society known in the history of the country—the originator and seven others in the total membership of fourteen were connected with the Baptist churches of Boston. And in distinctively foreign work, among Baptists as in other bodies, interest was steadily growing. The correspondence maintained by a number of Baptist leaders with William Carey ensured this. A significant manifestation of this development was seen in the city in which the young men of Andover were set apart for their life-work. A few days after the memorable service in the Salem Tabernacle, there was constituted in the Baptist Church of Salem the "Bible Translation and Foreign Mission Society," the first known organization in America established by a single local church for promoting the work of foreign missions.

It was thus to a body in which the beginnings of a true missionary fervor had appeared that the summons to active enlistment in the great enterprise came suddenly from the forefront of the conflict. Yet the influence of the change of conviction reached by Mr. and Mrs. Judson and by Luther Rice, with the resulting change in their denominational relations, was very powerful in promoting the action taken by Baptists. "Your letter awakened pro-



A GROUP OF CHRISTIAN KACHINS, BAPTIST MISSION SCHOOL, BURMA

found emotion," Rev. Daniel Sharp writes to Mr. Judson. "We considered it the voice of God." So a Southern leader, Rev. Dr. W. B. Johnson of Savannah, Georgia, in informing his constituency of the proposed convention in Philadelphia, having referred to the signs appearing in England of a new Messianic era, and to the action taken in America, "to the immortal honor of our Congregational and Presbyterian brethren," adds: "That our brethren of these denominations should not be alone in this great work, God, in the arrangement of infinite wisdom, has been pleased to bring some of their missionaries over to the Baptist persuasion."

The incident was of large influence also in the internal development of the body of American Baptists. For the first time they met in a national fellowship. Indeed, this drawing together of churches widely scattered, independent, and acutely apprehensive of the loss of independency through development of organic ties, may be regarded as one of the most notable of the early results of the missionary awakening.

The churches thus united with the growing missionary enterprise were a less prominent body than that represented four years before in the constitution of the American Board. Its numerical strength of about 180,000 was for the most part of recent development. Thirty years before this time, at the close of the War of the Revolution, Baptists numbered but 35,000; at the beginning of the war, there were but twelve Baptist churches in Massachusetts. Yet the meeting in Philadelphia was truly memorable. For this delegated company of twenty-six ministers and seven laymen was gathered out of a territory extending from northern New England through the State of Georgia. The great distances, the primitive modes of travel, had seemed at first a truly formidable difficulty. But the significance of the occasion was powerful in its appeal—the united response to the Lord's command—the meeting of brethren hitherto known to each other by name alone. "It was as if the interviews of heaven had been anticipated," the *Missionary Maga-*

zine said in its report of the meeting.

The delegates to the convention at Philadelphia were appointed by local



JOHN E. CLOUGH, APOSTLE TO THE TELUGUS

missionary organizations established mainly through the labors of Luther Rice. The organization thus constituted was known popularly as "The Triennial Convention." The name "The American Baptist Missionary Union" was adopted in 1846, to be succeeded in its turn, in 1910, by the name "The American Baptist Foreign Mission Society."

Historical Landmarks

Certain dates are landmarks in the history of the society.

In 1846, as a result of influences then pervasive in the country, Southern Baptists separated from the society and began an independent work, which has proved of continually increasing extent and influence.

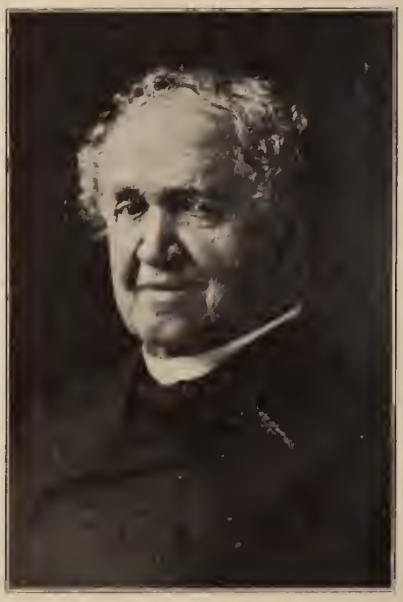
In 1872, the distinctive work of Baptist women in foreign missions was initiated. Separate organizations were maintained for a time in the eastern and western sections of the country. A new era of far-reaching activities has now been entered upon by the united body.

In 1908, in the organization of the Northern Baptist Convention, the work of the Foreign Mission Society, together with that of other missionary organizations, was brought into close relation with the churches and formally recognized as representing an obligation of their entire membership.

In 1909, the missionary work of the Free Baptist churches was united with that of the larger body of Northern Baptists.

The Fields Occupied

The work in foreign lands was begun in Burma, where Mr. and Mrs. Judson had landed, July 13,



WILLIAM ASHMORE, APOSTLE TO THE CHINESE

1813. This country had attracted the attention of Mr. Judson in his first thought of missionary work. But on the arrival of the missionary party in India, hostile conditions in Burma had seemed to compel the choice of another field, and it was only through extraordinary providential circumstances, resulting in a conviction of divine leading which never left them, that the two young missionaries passed beyond the protection of European governments under the rule of a despotic and cruel king. "Our sole encouragement to remain," wrote Mrs. Judson, "is in our conviction of dependence in a peculiar way on the interposing hand of providence." The strategic position of Burma has been recognized from the beginning by missionary and official. Its great river constitutes the most direct highway to Western China and the territories lying still farther in the interior of Asia, and gives promise of an ultimate service by this country to the world's civilization which it would be difficult to overestimate.

Work for the American Indians was entered upon by the Convention in 1817. It embraced tribes in the State of New York and on the western frontier, but reached its largest development among tribes in the South. With the Cherokees of North Carolina and Georgia a remarkable success was realized, which continued even in the long journey to the Indian Territory to which this people were compelled to remove in 1838. One hundred and seventy converts made Christian profession during this journey. In the new territory a prosperous work was conducted for the Cherokees and other tribes. This work, in 1865, was transferred to the American Baptist Home Mission Society, by which organization it has been continued with very gratifying results



DR. CATHERINE MABIE HOLDING A BABIES' CLINIC, BANZA MANTEKE, BELGIAN KONGO

The peculiar claim of Africa re-

ceived early recognition. This work in its origin was connected with an interesting movement among freedmen in Virginia. In 1820 a station was opened in the Sierra Leone section of West Africa; this was soon removed to Monrovia, where a precious offering of heroic lives was made. The fatal climate compelled withdrawal from this work soon after 1840. In 1884, in response to a proposition received from Dr. H. Grattan Guinness of London, the work of the Livingstone Inland Mission, in the Kongo region, was taken over by the society. Its missionaries, with others, were prominent in the movement for relief of the Kongo people from the heartless oppression of King Leopold, and the improved conditions now reached in the Belgian Kongo are in part attributable to their courage and fidelity.

A work in Siam, largely directed to the Chinese immigrant population, was entered upon in 1833.

In 1835, by invitation of the British East India Government, whose rule at the close of the first Burman war was extended to Assam, Mr. and Mrs. Nathan Brown, with a companion missionary under appointment as a printer, removed from Burma, and, dragged in native boats against the swift current, made the two months' journey up the Brahmaputra. The work in Assam presses close upon the boundaries of Tibet and gains importance both from the sturdy character of the peoples reached and from its relation to neighboring parts of Asia, whose millions offer a field for future service by Christian converts.

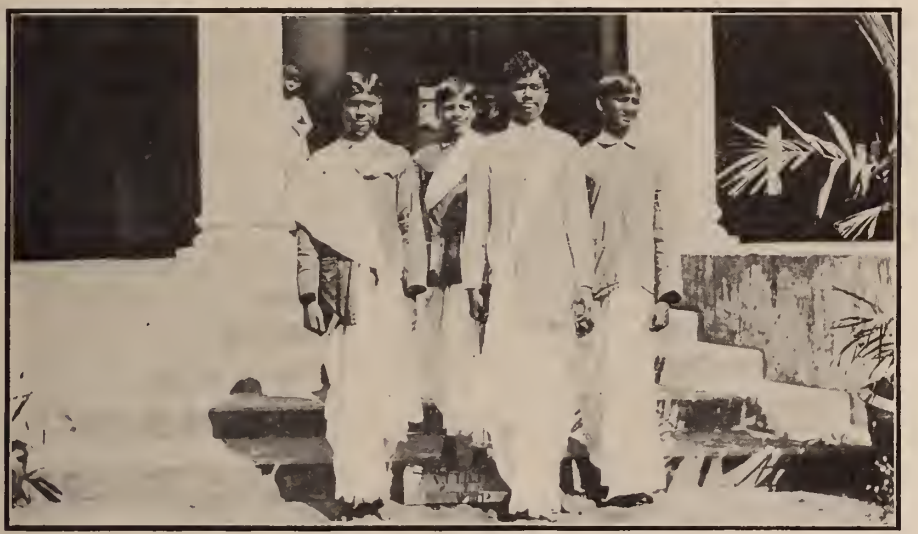


A BAPTIST CHAPEL AT ONGOLE, SOUTH INDIA

In the same year, 1835, a work was opened among the Telugus of southeastern India, and American Baptists were brought thus into participation in the great conflict with the Hindu faith. Of a population of twenty millions of Telugus, eight millions are in the immediate field of the society.

The work of Free Baptist churches, while quite independent of the work of the Triennial Convention, began in British India in the same year in

which the mission to the Telugus was opened. This work has been conducted in the densely populated district southwest from Calcutta in the Bengal and Orissa provinces. The character of the population in this stronghold of Hinduism and Mohammedanism has made the service one of peculiar difficulties, but while thus unavoidably restricted in results for a time, the work has presented strong features and is rich in promise.



FOUR BOYS RECENTLY BAPTIZED AT BALASORE ORPHANAGE, BENGAL-ORISSA MISSION

Four fields have been occupied in China. Two of these were entered at the time of the opening of five port cities after the first war with England. A mission in Southern China, opened in Hongkong in 1842 and afterward transferred to Swatow, was an extension of work in the dialect used by the Chinese in Siam. Ningpo in Eastern China was occupied in 1843. In 1889 a work was entered upon in the great Szchuen province in the far west of China. This step was taken as a result of recognition of changing conditions in the country and conviction of the importance of early occupation of advantageous positions. Two missionaries were supported for a few years by young men of Minnesota; in 1893 a strong reinforcement was sent by the society to this field. Favor toward this work was heightened by recognition of a purpose in view at the time of the opening of work in Assam—that of entrance to China through its western provinces. As a connecting link between the eastern work and the far western field, a station was established in 1895 at Hanyang, in Central China, a city which, with the neighboring cities of Hankow and Wuchang, constitutes a great center of population and industries.

In Japan a beginning was made in 1872. A feature of this work of exceptional interest is that conducted by a mission vessel among the islands of the Inland Sea and the Goto Islands. Those familiar with the

plans followed in this work and with the steady advancement which has characterized it, confidently anticipate for it, in the not distant future, results to which the history of missions offers few parallels.

The responsibility laid upon American churches in the acquisition of the Philippine Islands by the American Government was recognized by the society in 1900 by the establishment of a mission in the central or Visayan group of islands.

In addition to the missions among non-Christian peoples, the society has conducted an extended cooperative work in many countries of continental Europe. In this work concern for the spread of a vital, spiritual Christianity was reinforced by sympathy for those engaged in the conflict for religious liberty. The work was opened in France in 1832, and in Germany in 1834. From these centers it has extended, in the one case into Belgium, Switzerland and Spain; in the other into well-nigh all countries of northern Europe. A work was begun in Greece in 1836, soon after its achievement of national independence; but like other Protestant work entered upon at this time, it was fatally impeded by the opposition of the established ecclesiastical order to the principles of religious liberty as formulated in the national constitution.

Statistics

The results reported at the close of 1913 for the work in non-Christian lands are as follows:

Mission stations	127
Missionaries	701
Organized churches	1,575
Church members	166,330
Native workers	6,106
Native contributions (1913)	$160,253

The number of missionaries and church-members by countries is:

	Missionaries.	Church Members.
Burma	191	65,912
Assam	66	13,317
South India	113	66,826
Bengal-Orissa	25	1,621
China	139	6,339
Japan	58	3,978
Belgian Kongo	47	4,506
Philippine Islands	29	3,831
[Not in active service, 33]		

The membership of Baptist churches in Europe resulting from work in which the society has cooperated is: Germany, 42,930; Sweden, 54,268; Finland, 3,190; Denmark, 4,196; Norway, 3,599; France (including parts of Belgium and Switzerland), 2,123; Spain, 64. In Russia 28,900 members are connected with the Russian Baptist Union, which represents in the main Germans and other immigrant peoples, while native Russians organized in Baptist churches are believed to be much in excess of these figures. The total Baptist membership in Europe, exclusive of the pure Russian churches, is 139,270.

Financial contributions for the first three years of the history of the Convention were in excess of $10,000 annually. Through various causes the total of contributions declined for a time and an advance was not reached until a little before 1830. In 1834 donations were $23,941.20. In 1844, $63,062.29. In 1864, the Jubilee Year, $109,519.74. In 1874, $261,530.90. In 1894, $465,943.73. In 1904, $738,585.02. In 1912, $1,150,474.47.

Characteristics and Ideals

An outstanding feature of the history of the organization has been its work among primitive peoples

and among classes socially deprest. The choice of Burma, a country with a great commingling of races, as the original field of effort made this development practically inevitable, and the tendency was confirmed through the entrance upon work in Assam. Of the mountain region forming the connecting territory of the two countries a leading ethnologist writes: "Few of the wilder parts of the world possess so vast a variety of savage tribes of so great ethnological interest. Scattered detachments from China, India, Tibet and Burma have developed into innumerable tribes differing widely in appearance, customs, language, but all alike engaged in bloodthirsty feuds, head-hunting, and murderous raids." Through this call of the wild, reinforced by a series of remarkable providences, the work in Burma, besides the people for whom it was originally designed, has included the Karens, the Talaings, the Shans, the Kachins, the Chins and, during recent years, the Lahu and Wa races. It includes also a work for the immigrant Telugus and Tamils, the Chinese and English-speaking peoples. In Assam, work has been conducted for the Garos, the Rabhas. the Nagas, the Mikirs, the Abors and Miris, in addition to the work for the Assamese and for the immigrants from Central India who form the laboring population of the tea-garden districts. Thus the work in these oldest fields of the society has included labors in the most isolated sections of Asia, perpetuating all the romance and calling for all the physical heroism of the earliest periods of the missionary enterprise.



YATES HALL OF THE SHANGHAI BAPTIST COLLEGE

In Southern India circumstances equally controlling resulted in a

large development of work among a people of the lowest social position. When the prejudices of the caste peoples forced upon the missionary a choice between loss of their patronage and rejection of outcaste converts he was true to his trust.

These labors among humble peoples have been identified with some of the most extraordinary results witnessed in missionary history. There have been great ingatherings. The remarkable movement among the Karens of Burma, which began during the lifetime of Dr. Judson, was followed in 1877, and subsequently, by ingatherings from the Telugus recognized as constituting one of the most remarkable triumphs in missionary annals. The record has been continued by notable revival movements in the Kongo mission, among the Visayans, and, later, among the Lahu and Wa races in the Kengtung State, Burma, and adjoining districts of China, where it is believed that 10,000 persons have sincerely embraced the Christian faith. And other proofs of the power of the Gospel have appeared among the aboriginal and lowly peoples, in the renewal of individual lives and the transforming of civilizations. Indeed, the work for the lower classes of India is promising to solve the baffling problem of the spiritual conquest of the land which has seemed so hopelessly bound in the fetters of Hinduism.



ASHMORE THEOLOGICAL SEMINARY, SWATOW, CHINA



VINTON MEMORIAL HALL, RANGOON, BURMA

Already the surprizing results witnessed among the outcastes are proving a disintegrating force among the caste peoples. Missionaries of the society concur fully in the conviction exprest so strongly by the English Bishop of Madras that it is the design of providence that India shall be regenerated from the bottom upward.

A foremost characteristic of the work of the society is apparent in

even the most cursory view of its history. In a preeminent degree the work has been that of evangelization by direct preaching of the Gospel. Mr. Judson, when deeply engaged in the work of translation of the Scriptures, writes in 1829 to the Mission Rooms: "We beg still to be allowed to feel that our great work is to preach the Gospel *viva voce*." Of seven "Resolutions" which he wrote in 1837, the fourth reads, "Embrace every opportunity to preach the Gospel *to every soul*," and the seventh, "Preach the Gospel *every day*." The history of one hundred years has no more representative scene than that of John E. Clough making his way, soon after his arrival in India, to a public place in Madras and repeating over and over the single verse of Scripture which he had mastered in the Telugu tongue, "God so loved the world that He gave His only begotten Son." The definiteness of aim and the fixt resolution thus shown are expressive of the inmost spirit of the missionary body. A profound conviction of the indispensableness of personal regeneration as the condition of all true advancement for individuals and peoples, of the possibility of this experience for every human soul, and of the promise of the direct working of the Spirit of God in connection with the preaching of the Word has been the basis of this representative practise.



SOME OF THE WASEDA DORMITORY BOYS, TOKYO, JAPAN

This central ideal determined the early characteristics of the work. The missionaries mingled with the people. Multiplying of stations rather than a large development of work at single centers found favor. Personal conversation, wayside preaching, tours in the jungle, were habitual features. Confidence in the power of the Gospel to reach the old as well as the young was strong. "The first profession of the religion of Jesus," President Wayland wrote

in commenting upon Dr. Judson's fidelity to this ideal, "must of necessity expose the disciple to obloquy and persecution. No one can suppose it to be the will of God that these are first to be borne by little children."

Stress was laid very definitely upon mission work as germinal



THE UNION HOSPITAL AT ILOILO, PHILIPPINE ISLANDS

rather than comprehensive and complete. It was a planting of the acorn, "the egg of forests." While the Gospel holds within itself the potency and promise of every form of social and national good, these were thought of as later products, to be realized in the development of regenerated peoples.

Emphasis has been constant upon early establishment of the local church as the divinely appointed agency for Christian nurture and development of efficiency in Christian service. While under extraordinary conditions of large ingathering resort to a single place of worship has, in some instances, been maintained for a time, after the manner of the Israelites of old, this has been recognized as temporary; local churches bearing full responsibility of administration and work, with no human authority above them, have been fundamental factors in the policy observed. Stewardship in the use of money and the importance of development of self-support have been strongly emphasized. Recognition of this obligation appeared, in an almost unexampled degree, among the Karens; almost from the beginning a great section of this people have maintained worship without pecuniary assistance. Recent statistics show a ratio of native workers to missionaries of eight to one, and a ratio of native workers to ordained missionaries of twenty-one to one.

A gratifying development of missionary activities by the native churches has been seen particularly in the older fields. Home and for-

eign missionary organizations have been constituted. The Karen churches support missionary workers in remote districts of Burma and in Siam. The Telugu Christians sustain a work in Natal, Africa; two of their number have gone as missionaries to this land. The new development of self-reliance in the native Christian bodies, which is appearing so strongly at the present time, is hailed by representative missionaries as the fulfilment of ideals cherished in all true missionary work from the beginning.



CAPTAIN BICKEL AND WORKERS ON THE "FUKUIN MARU," INLAND SEA, JAPAN

Educational Work

The ideals cherished in respect to the central aim and method of missions were certain to affect plans in educational work. These ideals, at an early time, led to disfavor for a large use of schools as an agency for gaining access to non-Christian peoples. As a rule, schools have followed rather than preceded the work of evangelization, and their aim has been mainly that of development of the Christian community.

Elementary and intermediate education have had marked attention, particularly in the more western fields. In Japan and the Philippine Islands the presence of a public school system has modified this development, and in China, until recently, the number of converts was small and development of schools was correspondingly restricted. In British India, elementary school work—the type of education to which the Government is now giving so conspicuous attention — has been widely extended in the work of the society. Schools for girls have been favored for all fields and are now showing a flourishing development.

The schools have been openly and strongly Christian; of no other society is this more true.

Schools for ministerial training

have been opened in all fields. The type of work for a time was adapted especially to the needs of the common people. But, while retaining this ideal, a number of the schools have reached now a high intellectual standard.

The convictions primarily determining the work of the society were unfavorable to an early development of institutions of higher education. The absorbing demands created by the extraordinary results which attended the work of evangelism, particularly in the fields first occupied, strengthened this tendency. The beginnings of collegiate work appeared in Burma in 1872, in South India in 1894, in China in 1906. Development of this work is now strongly enlisting the attention of the society. Establishment of a comprehensive educational work is sought in general and in the more advanced lands the maintenance, or joint support, of a Christian institution of higher education for each section of its work. In China, while the society can not compete with organizations with a highly developed educational work in the supply of native teachers for the schools so rapidly multiplying, it is seeking to cooperate strongly with the general movement by provision of American teachers and by financial support of this work. It is recognized that a claim of extraordinary urgency has developed through the sudden overflowing of Western influences and Western institutions upon the life of China. Through these conditions, indeed, the work of higher education is brought into direct relation to a permanent universal evangelism since diffusion of Christianity through China is largely dependent upon the Christianizing of her schools. And this work, throughout the East, is related obviously to the work now disclosed as belonging to an adequate discharge of the duty of the Christian Church—the full Christianizing of non-Christian lands by the transfusion of their life with Christian ideals and forces.



THE BAPTIST CHAPEL AND BELL TOWER AT NOWGONG, ASSAM

The higher educational work of the society is represented by the Rangoon Baptist College, which for

many years has conferred incalculable benefits upon the peoples of Burma, and by the Shanghai Baptist College, founded jointly by Northern



SAW MILL, JARO INDUSTRIAL SCHOOL, JARO, PHILIPPINE ISLANDS

and Southern Baptists of America in 1906, and doing already a work of large promise. The society cooperates in the work of Madras University in India, and is about to enter into cooperation with the collegiate work of the Presbyterian and Dutch Reformed bodies in Tokyo, Japan. In China, the society is represented in the University of Nanking, and is one of four missionary organizations conducting the work of the West China Union University at Chengtu, in Szchuen Province. Participation in the work of Canton University is in contemplation in South China.

The Theological Seminary for Karens, which together with a Seminary for Burmans and other races is conducted at Insein, Burma, is said to be the largest institution for ministerial training in the East. The Telugu Seminary at Ramapatnam is one of the largest in India. A theological school in Tokyo, Japan, is conducted in conjunction with the Southern Baptist Board, and, in the Belgian Kongo, a Biblical Training School is supported jointly by the society and by English Baptists.

Educational statistics are:

Pupils in colleges, 143.

High schools, 8; pupils, 3,676.

Secondary schools 98; pupils 10,717.

Primary schools 2,092; pupils 57,686.

Theological and training schools 23; pupils 869.

Total number under instruction 73,091.

The opening of the hostel, or dormitory, as a Christian home for students in Government or private schools, has formed a valued adjunct of educational work in several of the society's fields. In the Philippines and in Japan these institutions have been notably influential in work for both young men and young women. Peculiarly favorable conditions have been enjoyed in Japan, through the friendliness of the authorities of Waseda University, in which the missionary under whose guidance this interest has developed holds an appointment as a lecturer in the department of religion.

Other Forms of Work

Statistics in medical work are: Missionaries 58, hospitals 27, dispensaries 57, patients treated in 1913, In-patients 6,232, Out-patients 94,234. The Society cooperates in three of the union medical schools in China.

Industrial work has been maintained at many stations as a means of partial self-support for pupils. In India the entire service of one missionary has been given to the problem presented in the industrial



SINCLAIR ORPHANAGE BUNGALOW, FOR GIRLS, AT BALASORE, BENGAL-ORISSA MISSION

depression of the people. In the Philippine Islands solution of the industrial problem is sought through a flourishing school which has won high commendation from the people and from American officials—a school of industry rather than of technical training, which by development of habits of work seeks to meet a fundamental need in the islands.

From the outset the Press has been widely utilized. Three printing and publishing plants are now maintained; the Rangoon Press, which, from an early period, has done a widely influential work; the Iloilo Press, established in 1906, and the press at Canton, China, strongly developed by the Southern Baptists, with whom the Northern Society is now co-operating.

A remarkable succession of gifted men has contributed to a wide linguistic work. Languages have been caught from the lips of unlettered races and reduced to writing. The



THE AMERICAN BAPTIST MISSION PRESS AT RANGOON

Bible has been translated, as a whole or in part, into upward of thirty languages and dialects. Thoroughness and accuracy have characterized this work in a marked degree, Dr. Judson's recognized "lust for finishing" having been shared by his successors.

In general, a review of the history of the society indicates that it has prized greatly, and has sought to enrich, the fellowship maintained by the brotherhood of missionary organizations. It is now widely repre-



MR. BILLINGTON AND HIS MONOCYCLE, IN THE BELGIAN KONGO

sented in cooperative work. In all new undertakings inquiry is made habitually, in the interest of economy, efficiency and fraternity, as to the practicability of conducting the work jointly with other bodies.

It may be noted as a singular fact that the annals of the society show no record of martyrdom through violence. While the early history presents a story of suffering and perils almost unexampled in their severity and duration; and while, in later years, representatives of the society have been brought repeatedly into positions in which escape from death seemed humanly impossible, it would appear that not one member of the mission force has received formal enrolment in "the glorious company of martyrs."

If a general characterization of the work of the Society be sought, it may be said that it has had to do, perhaps in an unusual degree, with peoples who are yet in the making, but who, through their native endowments and their Christian development, give promise of filling ultimately a place of large influence in the divine world-plan. It represents a great service for the uplifting of deprest classes. It is bearing an important part in the spiritual conquest, not only of Hinduism, but of Buddhism, to which at the outset it laid siege in a central stronghold. In its work in the farther East it has laid a sound substructure and has secured a vantage ground for a strong cooperation in the use of all agencies through which the triumph of Christianity is to be achieved.

The past reveals much that is inspiring to the constituency of this organization as it is observing its centenary. Opportunities of illimitable reach invite. With a devoted and confident body of missionary workers, with increasing emphasis at home upon the missionary obligation as binding upon the entire church, with a strong body charged with the task of missionary administration, and with reminders in which no other organization can have surpassed them, that all success is conditioned upon recognition of dependence upon Almighty God, the Northern Baptists of America should make a genuine and ever-enlarging contribution to the spread of the Gospel through all the earth.

The Religious Confusion in China

BY NG POON CHEW, LITT.D., SAN FRANCISCO
Editor of the *Chung Sai Yat Po*

IN China things are pretty well mixed up at the present time. This is shown both by the political and the religious situation throughout the whole land, but I desire to draw especial attention to the religious confusion, its cause and the effect upon the future of my country and people.

The present situation can not be better illustrated than by an incident that occurred during my last visit to my native village: In the fall of 1910, after a continuous absence of thirty years in America, I returned to visit the village of my birth. I expected to see great changes. but was not prepared for such a radical transformation. In 1879, when I last worshiped in the temple which housed the patron god of that district, it was crowded to the doors; now I found it deserted save for the temple keeper, who happened to be a relative of mine. He said to me, "The time has changed wonderfully since you were a boy here; then everybody worshiped at this temple, but now none come except the old men and the old women, and they visit the temple stealthily, to worship as tho they are ashamed. Only a few weeks ago, the elders of the district gathered here and discust the feasibility of changing this temple into a modern school. They did not succeed, only because they had not the money." The tone of the old man's voice indicated a sense of despair and disapproval, for to him this loss of faith in the religious ideas of our fathers was an indication of the decadence of the time which sooner or later would bring ruin to the social structure of the land.

In the interior I have seen a group of Chinese, who were not Christians at all, ridiculing a number of their countrymen who were performing heathen religious rites. This abandonment of the observances of our fathers is almost universal among the young, who are gradually drifting away from all religious restraint and influences.

There are several causes that have led to this situation: First, the spread of Christianity throughout the land; second, the contact with Western civilization; third, the gradual growth of independent thinking among the people.

The Spread of Christianity

In recent years the spread of the gospel of Jesus Christ has been truly remarkable. To a great extent the truth that makes us free is permeating Chinese society. Chinese evangelists and pastors have gone into the highways and byways throughout the great provinces of China, and in season and out of season have preached the gospel of religious emancipation to the masses of the Chinese people.

The effect of their labor is making itself felt in the present religious upheaval. Ignorance is fleeing from the approach of intelligence, and superstition from the advance of truth as darkness disappears before the rising sun.

As the Chinese and the Westerners mingle in constant association through travel, trading, and social intercourse, the views of the Chinese in many directions have undergone a great transformation. They have become imbued with some of the spirit of the West and are now regarding the religious observances of their fathers as mere superstition.

In recent years many of our people have obtained their education in the schools established by the missionaries and from the modern schools established by the Chinese themselves. Many young men and young women also have gone to the Western lands, and on their return have diffused the knowledge obtained throughout the whole country. Thus the modern ideas have been spread in the forms of new schools, newspapers, lectures, new books, telegraph, railroads, and other forms of modern civilization. The result has been that independent thought, which was wanting in our people, has been aroused, and as this increases, superstition loses its strength, and old religious ideas fade.

The political upheaval has at last shaken to the foundations not only the political and social conditions, but also the religious; therefore, to-day in my country confusion and the religious atmosphere is shrouded in the clouds of spiritual chaos.

This is not a healthy condition, for no people can endure and be prosperous in such a state of spiritual chaos. The intelligent Chinese are conscious of the danger and are striving to avert it. But the methods adopted are varied and conflicting, so that the dissension arising from the controversy over a national religion is causing much discord.

An enlightened faction of the conservative element of Chinese desire to establish Confucianism as the state religion, in order to preserve the moral and spiritual life of the people by the ethical teaching of the sage. This effort is espoused by a few leaders of the old school, and is approved by a large majority of the less enlightened Confucianists.

Among the leaders in this movement are such well-known scholars of the old school as Kang Yu-wei, Liang Chi-cho, Chen Huan-chang, all Cantonese, who were reared amid Confucian environment, educated in Confucian ethics, and whose whole being is tinted with Confucian thought. Therefore they are Confucianists through and through and to them the establishment of Confucianism as the State religion is essential to the safety of the State and the preservation of Chinese civilization. These people have seen during the last few years the tendency among the young to cut loose from the religious influences and restraints of their fathers; to disregard rules of law and order, and to drift toward radical socialism. They attribute this to the decline of Confucian teaching and not to the powerlessness of the teaching of the sage to avert such confusion.

Through the personal influence of these leaders, a strong movement was

started some time ago toward the establishment of Confucianism by the State to help maintain law and order in the land. Before the second revolution, which was a movement to drive Yuan Shih-kai from power, the leaders were men of more progressive tendency and enlightened views, but the failure of the ill-advised attempt to unseat the President by force of arms brought forward a new set of leaders, recruited mostly from the old school, tho not necessarily reactionary. The officials now in power are, therefore, under the influence of such men as Kang Yu-wei, Liang Chi-cho, and Chen-Huen-chang. Kang Yu-wei, tho not occupying an official position, is the teacher of Liang Chi-cho, the Minister of the Board of Justice in Peking, and Chen Huen-chang is a pupil of Liang Chi-cho. Thus immense influence is being exerted on the Government for the State establishment of Confucianism. Kang Yu-wei is now the president of the National Confucian Society of China, which was established a few years ago by the same set of men for the revival of Confucian teaching in the schools. It was because of this same pressure that President Yuan Shih-kai issued his remarkable edict on the virtue and necessity of the ethical teaching of Confucius. Contrast with this edict the Government's appeal to the Christian churches of China to set apart April 27, 1913, as a day of prayer for the welfare of the Republic of China.

These Confucian leaders take pains to assure those of different faiths that it is not their intention to entertain any religious bigotry, but rather religious toleration. They urged the Committee on Constitution to insert in the new constitution of the Chinese Republic this clause: "That Confucianism shall be the National religion of China, but religious liberty is still guaranteed to all."

Through the personal desire and direction of these men, branch societies were organized in different parts of the country, and in other parts of the world where Chinese gather in large numbers, and many cables and telegrams were sent to the committee urging the adoption of the clause of declaring Confucianism the National religion in the Constitution.

Meanwhile, a counter movement is developing to resist the idea of a National religion. This was started by the Christian Chinese, both Protestants and Catholics, in Peking, and many mass meetings were held in different parts of the Republic, and Buddhists, Mohammedans, Lamaists, and a section of liberal-minded Confucianists, joined the movement against the adoption of the obnoxious clause in the Constitution.

Through the united influence of these adherents of the various faiths, the committee wisely rejected the clause which would have brought on serious strife in different parts of the Republic.

Among the Confucianists, the liberal section does not favor Confucianism as a State religion, altho they would like to have the ethical teachings of the sage taught to the young in the schools. That counter faction of the Confucianists not only want to have Confucianism established as the State religion, but they also want to establish a Confucian church for China. In this movement they have imitated certain customs

connected with Christian churches. They have opened chapels or churches where they gather to listen to the discussion on the teachings of the sage, and the singing of hymns composed for their services. They also set a day apart each week for the observance of Confucian rites.

This faction is actuated by two motives, namely, jealousy of the rapid spread of the Christian faith, and desire to perpetuate the moral teachings of the sage. In its zeal to urge the establishment of Confucianism, it fails, however, to realize that Confucianism is of the earth and earthly, and that any vitality that Confucianism may ever have possest in the past is now extinct, and can never be resuscitated. Furthermore, it does not realize that Confucianism is not a religion, and was not intended by its founder to be a religion, but that Confucianism is simply an ethical and political system of philosophy. Religion teaches not only man's relation to man, but also his relation to God. Confucianism well supplies the former, but is absolutely silent on the latter. One of Confucius' pupils, who felt keenly the aching void in his mind as to the life beyond the grave, asked him: "Master, teach us about death." The master replied, "Not knowing all about life, how do I know about death?" Throughout the whole life of Confucius he never discust on the extraordinary things nor spiritual beings.

Confucianism is not a religion, and therefore its followers, even if they succeed for the time being in having Confucianism declared the State religion, must fail in the end. Confucianism can not satisfy and has never yet satisfied the longing of the human soul for something more than human. Man is a threefold being—intellectual, moral, and spiritual. Confucianism only supplied the moral and intellectual needs of the Chinese, and our people have never had the taste of spiritual food from the bounty of Confucianism, so that they have been spiritually dead. It was because of the lack of spiritual teaching in Confucianism that Buddhism and Taoism flourished in China.

Confucianism is absolutely unable to regenerate the Chinese race or to kindle the spark of spiritual fire that has been dormant so long in the breasts of the patient, toiling Chinese. Something more than mere moral ethical teaching is needed. So that, even if the Confucian religion is declared the State religion of China, and Confucian churches are established for proclaiming the teachings of the great master of China's past, the longing and groping after truth in the human heart can not be satisfied.

As the activity of the conservative element, before the fateful days of 1900, in attempting to stamp out the spirit of progress and reform through the Boxer movement and to preserve things Chinese, sealed the fate of conservatism in China.

Nothing can solve the moral and spiritual chaos in China but the gospel of Jesus Christ. Indeed, even in our political confusion and gloom, which has so completely enveloped the whole land, nothing can solve it but the light from the gospel of Jesus Christ. So then, Christ is our only hope for the ultimate salvation of China.

The Trend Toward Cooperation in Home Missions

BY THE REV. WARD PLATT, D.D., PHILADELPHIA
Corresponding Secretary of the Board of Home Missions and Church Extension of the Methodist Episcopal Church

A BROAD, deep, irresistible current is sweeping Protestant American forces into a gigantic cooperative campaign of missionary education and advance. The streams which feed this river are recent. The first rill started from a slope on Lake George little more than a decade ago. There an older man "saw visions" and a few younger men "dreamed dreams." Thus was born the Young People's Missionary Movement—the first systematic effort on the part of American Missionary Boards in constructive cooperation. While in this they barely touched corners, and that through the young life of the Church, it was the first visible link in the golden chain which God is forging for the uniting of all holy agencies to His eternal purpose which He hath purposed in the earth.

Some years before the Silver Bay meetings, an organized conference had been formed among American Foreign Missionary Boards, and more recently the Home Mission Council brought together some thirty home boards. The Laymen's Missionary Movement has also reenforced missionary education.

The latest expression of the oneness of the world task of American Protestantism is the United Missionary Campaign, which grew out of Home Mission Week, promoted by the Home Mission Council.* The overtures made to this Council by representatives of the Foreign Boards resulted in the appointment of a central joint committee, which has systematized the general task of missionary education and has insured a definite part of the year to the campaigns for home and foreign missions. One objective for the present year is the rounding up of delinquent churches in an every-member canvass for the denominational benevolent boards, with payments on a weekly basis.

Preparatory rallies and concerted gatherings have been held in some hundreds of places. The most ambitious effort was the centering of Protestant leaders upon Philadelphia for two weeks (January 18-31). The whole city was so districted that not only was the message sounded from the various pulpits, but churches were so grouped as to gather the laity into institutes for preliminary training for the coming canvass. Noonday meetings were also maintained, with national speakers, in a central downtown theater. The possibilities of so large a venture are such an arrest of public attention and such impact on the churches through a mass

* See the story of this campaign in THE MISSIONARY REVIEW OF THE WORLD for December, 1913.

movement and the publicity given by the press as to arouse the indifferent and to open the way for more productive efforts by separate denominations.

Broad statesmanship is seen in another feature of the united movement. A committee of twenty-eight has been formed with representatives from the conference of Foreign Mission Boards, the Home Missions Council, the Federation of Women's Boards of Foreign Missions, and the Council of Women for Home Missions. This committee has agreed upon a common theme, "The Social Force of Christian Missions," to be kept before united Protestantism during the coming year, and home and foreign text-books have been prepared.

The Home Mission Survey

These unified movements suggest the wider trend, which does not blur denominational lines and programs, but rather brings them to a cutting edge. Take, for example, the larger movement as exprest by the Home Missions Council. Here we find, within a quadrennium, a most comprehensive and masterly analysis of the home field. The Protestant program for the Indian has been unified. Its Immigration Committee has secured a man to make an investigation of conditions at our twenty ports of entry. While denominational activity is in no case curtailed, the Council has further made the work of its Immigration Committee effective by allotting to the several denominations for investigation such unchurched foreign peoples as are now unshepherded.

Possibly the most striking experiment in cooperation is the work of the "Neglected Fields Survey Committee" of the Home Missions Council. About two years ago this representative committee traveled together through some fifteen Western States. By pre-arrangement they met in a one-day's conference the Protestant missionary leaders of each State. There was a frank exchange of views concerning neglected fields, agencies at work, conditions of success, overchurched centers, and missionary appropriations. A movement was begun for state-wide comity under local guidance. Also each State undertook a canvass by school districts, making the returns to the Council in New York on a standardized blank. A vast amount of voluntary service was given to this effort, and while the returns are far from complete, bulletins based on this information have already been published on Oregon, South Dakota, Colorado, California, and western Washington.

Last January the committee revisited those States where most progress has been made. The points selected were Huron, South Dakota; Jamestown, North Dakota; Helena, Montana; Portland, Oregon; Salt Lake City, Utah; and Denver, Colorado. The aim of these visits was twofold—to observe the advance made in the broad comity plans growing out of the earlier visitation, as well as to reenforce the workers with a constructive program of advance. Each meeting covered two days of three sessions, and the subjects discust were such problems as immigrants studied by nationalities, the country church, church finance, a program of State-wide comity, and the spiritual quickening of the churches.

These discussions were introduced by specialists, and no attempt was made to popularize the sessions as they were intended for the men responsible for general State movements.

The advance made during the two years, especially in comity, was marked. The various field men had become better acquainted and are in most cases working in a fellowship advantageous to the several boards and to the Kingdom.

One bane to be averted is the field man who is bent on making a record. A slogan of the gathering was, *"No two boards spending missionary money in the same community."* The neglected fields vastly outnumber those where there is unwise duplication of effort. Voluntary State commissions in which most denominations are represented are getting rapid and wholesome control of erratic movements. Union or federated churches are not in favor, and where elimination occurs it is with the purpose that what remains shall be under denominational control.

The meeting in Utah was worth the entire trip. State workers there have formed an alliance which, while it in no way lessens denominationalism, will mightily increase the efficiency of Protestantism in its impact on Mormonism. This provides for not only a careful training of workers in an annual institute, but also incites to closer fellowship.

While the trip was a strenuous one, yet the members of the deputation were unanimous that the results, both of this visit and those visible from the one of two years ago, were fruitful beyond all expectation. The whole atmosphere has changed.

Possibly the most significant fact might be termed a by-product of these two trips, namely, that the secretaries of leading boards, traveling in continuous fellowship and consultation for seven weeks, have been welded thereby into a closer acquaintance than the secretaries of the several boards of any one denomination. If the same process might take place among all the secretaries of the benevolent boards of a denomination the millennium would be hastened.

The Spirit of God finds in our interdenominational life a larger vehicle of expression than can be possible in more organic union. That diverse life by cooperation is making more efficient the working program of each denominational board. One can not afford to blind his eyes to the providential indications in these vast interdenominational movements. All home boards are being borne in a single movement toward a common goal. This fact holds the chief opportunities for our several boards. Team work by board secretaries of various denominations more than hints at team work by home boards for the country church as well as toward an adequate program for our American cities. This is our way to win. Why should there not be denominational team work of all boards in a world campaign so planned as to leave no human being unshepherded? The broader spiritual interpretation of the present United Missionary Campaign is prophetic. It suggests an answer to the prayer of Him who commands all detachments of this militant host, "That they all may be one, that the world may believe that Thou hast sent Me."

Italy and the Waldensian

BY FRANCISCO ROSTAN, GENOA, ITALY

THE great changes that have taken place in the religious life and sentiment of Italy are most clearly seen when we compare the present time with the conditions sixty years ago. We have seen great things, and our hearts are glad. Before the year 1848, the Waldensian Christians were not allowed to step out from their narrow valleys; they were not allowed to enter an Italian university; they could not be raised to the rank of officer in the Italian army; they were nobody. Now they recently completed a magnificent church in a square of Rome which bears the name of Count Cavour. This was the great statesman who proclaimed the maxim: "A free Church in a free State." A few steps from the church is the Ponte Sant' Angelo, where Pastor Gian Luigi Pascale was burnt at the stake by Pope Caraffa, on the sixteenth of September, 1560. Not far away is also the Vatican Palace, where so many edicts against the people of God have been framed and issued.

The fine, new Waldensian church in Rome is the gift of Mrs. John Stewart Kennedy of New York, who erected it to the memory of her father, the late Cornelius Baker. The Waldensian church building at No. 107 Via Nazionale, altho well situated in the heart of Rome, was far too small for the growing congregation, but the new building can accommodate from 1,200 to 1,500 worshipers, and on the day of dedication it was full to overflowing with church-members and friends from the principal towns of Italy.

Friends and foes have said: "The work of evangelization does not prosper more in Italy because your chapels, your church buildings, are too naked, too simple for the artistic taste of the Italians. Improve the decorations of your auditoriums and you will see that the people will come to listen to the preaching in larger numbers." The interior of the church in Piazza Cavour has met that demand—it is pleasing to the eye and inclines the hearts of the people to meditate and to adore God. The church is institutional, and beside the main auditorium there is a large hall for lectures during the week; three rooms for the soldiers of the neighboring barracks where they can read, write and play. On the second floor there are several rooms where women will be taught sewing, dressmaking and embroidery, and there is a room for surgical first-aid.

In a word, beside the preaching of the pure Gospel, a great social work will be going on all the time. The Gospel preached and the Gospel practised are to be found under the same roof. The Gospel is progressing in Italy.



THE MCALL MISSION BOAT, "LA BONNE NOUVELLE," ON THE MIDLAND CANAL, FRANCE

The Decaying Churches of France

BY REV. HENRI MERLE D'AUBIGNÉ
Correspondent of the McAll Mission in France

HUNDREDS of beautiful Romanesque and Gothic churches in France are slowly but surely decaying. The rain trickles through the roof, blasts of wind blow through the broken windows, the joints of the arches are being loosened. The day will soon come when they will collapse and nothing will remain but ruins. This day has already come for some.

M. Maurice Barrès, one of the most distinguished Frenchmen in letters and in politics, has taken up this question in parliament, and has published a series of articles entitled, "La grande pitie des églises de France." Joan of Arc, thinking of the pitiful state in which the country had been put by the hundred-years' war, deplored "La grande pitie du Royaume de France." Similarly Barrès, the gallant twentieth century knight, deplores the pitiful state of the French churches. He mentions as typical an incident which happened last year at Moulins-les-Noyers, a small town in the department of the Yonne, east of Paris.

The principal sight of this town is what we call in Paris "Un Calvaire." Most of these "calvaires" consist of a number of stone figures representing our Lord's crucifixion. The one at Moulins is a wooden crucifix, carved by Bridan, a distinguished sculptor of the early eighteenth cen-

tury. Two years ago it was noticed that this crucifix was in need of repair. The municipal council, every member of which is, nominally, at least, a Roman Catholic, refused to spend any money on it. The Catholics of the town gathered nine hundred francs by subscription for the proposed restoration, but the council refused to authorize it. M. Barrès was notified of this extraordinary decision, and at once published in the daily papers an illustrated article, which was even reproduced in an American journal. This publicity had its effect, for in November, 1912, the "ministre des beaux arts" decided to put the Moulins crucifix on the expense list of the public buildings that are kept up by the State. Immediately the local council met and passed the following resolution:

Considering that the separation law forbids the erection in public places of any monuments or emblems of a religious character;

Considering that the demand that the crucifix in question should be repaired comes from the parish priest alone, and that the greater part of the people of the town show no interest in the matter, and being of opinion that the project is perfectly useless;

Considering that the municipal council, desiring that religious neutrality should be observed, can not approve of the proposed restoration (the purpose of which is solely that of religious propagandism).

Circumstances being such, and for the reasons mentioned, the council refuses to approve the demand that the crucifix be repaired, as well as the further demand that it be put on the official list of art.

The public monument committee held to its purpose, and made an appeal to the supreme court (Conseil d'Etat), and in September last, after a fight which had lasted twenty months, the resolution of the Moulins council was reversed, and the crucifix has since been repaired.

This incident simply shows the feelings in many towns concerning religious monuments. Before the separation of Church and State the churches were kept in repair by the parish councils, with the help of the municipalities of the State. Now there are no more recognized parish councils, the Pope not having permitted the formation of "church associations," such as were proposed by the separation law. Accordingly, neither the towns nor the State are responsible for the repair of the churches unless they have been *classie*—that is to say, put on the list of public buildings which are to be kept in repair because of their historical or artistic interest.

Hundreds of beautiful structures in France are going to decay, and yet in ninety-nine cases out of a hundred, they are the only meeting places in the towns where they stand. The reason why many wish the church to fall to the ground is that they consider it to be a symbol of religious oppression and are praying that the school, in which the name of God may not be pronounced, may succeed to the place of moral supremacy. They hate the Roman Church and keep on fighting religions of any sort, because they think that in no other way can ecclesiasticism be eradicated.

It is essential that something be done to scatter the illusion in consequence of which the people of France confuse Christianity and



THE NORTHERN SEMEUSE, OR PORTABLE CHAPEL, OF THE MCALL MISSION, FRANCE

Romanism and oppose Christianity because they hate Romanism.

There was a time when many supposedly intelligent people did not believe in foreign missions, and declared that it was foolish and even cruel to disturb the innocence of the charming African savages by preaching the Gospel to them. This nonsense has long since been exploded, and the time has now come when we should put an end to the legend of the submissive flock in France led by its parish priest. You may find that legend still in the novels that are written, but very little of it in actual truth. The fact is, that there is a great breach in all Roman Catholic countries between church and school, between reason and submission, between religion and free thought. This breach is widest in France, because here it has been in the process of widening for the past hundred years or more. Is it not the duty of those who know the truth that makes free to spread it broadcast?

The power of the Roman Church over some sections in France is still considerable. Most Roman Catholic capitalists, for example, and great landed proprietors, still support the church and oblige their working-men and tenants to submit to it.

The State Secretary for Public Instruction has just issued the following figures concerning the primary schools of France. There are 70,646 public primary schools, with 4,973,179 scholars. There are 14,464 private schools, with 1,148,704 scholars. Therefore, the proportion is five to one. Nearly all the private schools are Roman Catholic, the number of private Protestant, or secular schools, being insignificant. The Roman Catholics pay more than half the taxes, pay against their will in the same proportion for the public secular schools. Beside this, they pay for their own priests' schools. The extreme radicals propose that the latter should be closed and that the monopoly of teaching should be

given to the State—a course quite worthy of Louis XIV., who closed the Protestant schools and gave the monopoly to those of the Roman Catholics.



MCALL AUTO-EVANGELIST AT WORK

It is significant that the districts where the Roman Church is lowest now are precisely those in which the Reformation was put down before its great extension in 1558-1560—the district east of Paris, for example, where the churches are falling to the ground. The king was too near, and supported the Roman Catholic clergy too well! On the contrary, the department in which the Roman Catholic schools are now teaching the great majority of the children, and where there are one hundred and fifty public schools *without any pupils,* is the depart de la Lozè, in the Cevennes mountains, where there was a tough fight between Protestants and Catholics in the sixteenth and seventeenth centuries, and where there are still a dozen small towns which are largely Protestant. Evangelistic work is generally impossible in such places. Our business is to go where the people have broken away, or are breaking away, from the system which, to-day, represents their only idea of Christianity.

If the ministers of God are to have an influence over the people, there must be some point of contact between them and the people. The present policy of the Vatican will not help the French churches. The Pope has dishonored Father Lemire, one of the best and most popular priests in France, the only cleric in the French Parliament, and has dismissed the three leaders of the "Brethren of St. Vincent de Paul," the priests who have the greatest influence over the people of the working class.

The churches of France need saints—not carved saints—but sanctified men and women. Wherever a Protestant mission is started, the lazy, wine-bibbing and gormandizing old priest, or the young priest who is "not a saint," but too intimate with the wife of one of his parishioners, is immediately sent to the other end of the diocese, and "a saint"—a clever, energetic, earnest priest—put in his stead. Therefore, to "rescue the perishing"—not only the perishing stone churches, but perishing souls—we must go from place to place, as Wicklif and Peter Valdo did, plant or moor our movable Bethels, and give a taste of the Gospel truth to the thousands among whom, as the French Catholic author and statesman says, "Catholicism remains a stranger that one suffers and rejects." This is the work that is being done by the McAll mission in France.

What the Buddhist Priest Wanted

BY KITTIE WOOD KUMARAKULASINGHE, NUWARA ELIYA, CEYLON

NOT long ago there was in Ceylon a boy who had been consecrated as a Buddhist priest. He had been well trained in the tenets of the Buddhist religion, and, in fact, he knew nothing else—it filled his whole horizon. When a missionary entered that region and established a village school, the Buddhists were furious. It had not before occurred to them to establish a school, but now they opened an opposition school, organized a committee, and subscribed funds for its maintenance. The missionary went quietly on with his work, but was able to gather only a few children. After a time the Buddhists wearied of their subscriptions, and the priest, whom they had made their manager, appealed to them to do what they had guaranteed. Some gave a little, but gradually the subscriptions fell off.

In the course of his visits to this, among his many other stations, the missionary occasionally visited the village, distributing tracts, preaching, and conversing with the people, and he never left out the priest and temple, but gave to him as to others.

This priest was very courteous, and, altho he did not like to receive the tracts, he could not bring himself to tear up what another had given to him. But, as he was ashamed to be seen with them, as soon as the missionary's back was turned, he hid them under his robe, went into the temple, rolled them up very small, and put them between some of the old Buddhist books, written with a stylus, on the long leaves of the Palmyra palm. The priest never intended to look at the tracts again, but one day, when he felt very downhearted because the people could not be persuaded to give any more money, he began to feel that the Buddhists did not live up to their religion. Some time before he had taken to the high priest a very good book in Buddhist Singhalese, and had asked about it. The high priest replied: "This is a very good book; but if you trouble your head about these doctrines you will go mad. No man has ever yet been able to live up to them, and never will." This was all the comfort that he received, and now as he sat meditating alone by the light of a small lamp, he thought, "I will see what these Christians have to say about it." So he took out one of the tracts from its long concealment, and read. Then, as the first one proved good, he read another. So he continued until he had read them all.

"I would like to see some of their books," was his next thought. But he did not know where their preachers lived, and was ashamed to inquire. One day there was a "Pinkhama" (festival) at the temple, and among the people he saw one man who did not join in the ceremonies with the others. His curiosity was aroused, and when the festivities

were over, he went up to the man, and, after the usual questions for opening a conversation: "Where have you come from?" and "Where are you going?" he observed:

"I saw that you did not join in with the festivities."

"No; I am a Christian," the man answered.

"Why, then, have you come to this festival?" asked the priest.

"I was traveling with some friends, and as they are Buddhists, and stopt here, I stopt with them. We are going on to-morrow morning."

"Could I ask a favor of you," said the priest.

"Yes; what is it?"

"Will you stay with me to-night, in the Bana Sala? (hall of instruction) I shall be alone, and I have something to say to you."

"All right," responded the traveler, who wanted a sleeping place.

The two spent the night together, and the priest secretly asked where the "padres," especially the native pastors lived, and where their books could be obtained. The traveler gave the names of six or seven native ministers, all of them far off, and the next morning went on his journey.

Selecting one of these names (and God certainly guided the selection), our *Hamuduruwa* ("His Honor," as a priest is always called) wrote to him, and promptly received an answer, with the *Book* (a New Testament). He carefully hid this and read it in private. Then he wrote again, and after some correspondence the priest determined to leave the temple. It was a bold step to take, and altho no one in the village knew his thoughts, he trembled and feared. The minister invited him to come and stay with him.

The priest had no money of his own and no clothes, except his yellow robe. If he let his thoughts be known the whole village would be up in arms, and he would be detained. What was he to do? Go he must; so with much trembling he put the temple money in an envelope, hid it, and left a letter telling where it was. Then, leaving the key on the outside of the door, he started for the railway station.

"Even while he was musing the fire burned," and by the time he had reached the mission-school, he was ready to testify for Christ. Tho he still wore his priestly robes—for he had no other dress—he spoke to the children, many of whom were Buddhists.

The news spread through the village, and Buddhists came with stones. The priest was hurried into the pastor's house, was given plain clothes, and with a covering over his shaven head he was sent away by train to another minister's house.

This man now openly declares himself a Christian, and from Christian pulpits, but there had to be first a time of waiting and instruction, as with Saul. The Gospel was all new to him. To-day he is the pastor of the Singhalese church in one of the most difficult Buddhist districts of Ceylon.



A HEATHEN CONGREGATION LISTENING TO THE GOSPEL IN UGANDA

Wonderful Progress in Uganda

BY THE REV. H. T. C. WEATHERHEAD, M.A., UGANDA
Missionary of the Church Missionary Society

THE Uganda Mission still bulks large in the vision of the missionary enthusiasts, and its statistics, even more than formerly, show huge numbers, as compared with most other missions. For instance, a certain district, staffed by one European clergyman and his wife, and two lady missionaries, is subdivided into six native pastorates, containing 163 churches, with an average Sunday attendance of 12,810, and an average attendance on week-days of 2,522 in the various classes and services. There is a working staff of 323 to be trained and superintended, and in the district are 49 schools, with a roll of 8,655—a much larger number than is to be found in the combined Church Missionary Society schools in all China. The baptized Christians in this one district number 12,471, and of these 3,000 are communicants. The baptisms during 1912 numbered 1,116, of whom 837 were adults.

Numbers may mean anything, but they must mean something. Those are not the numbers for the whole Uganda Mission, but for one district. They are quoted so as to give the most striking impression of the work to be done, and they are the figures for the best-established district. Further out from the center the numbers of Christians are not so great. But the work facing the missionary is not less, only it is more of the nature of pioneer work, while further afield

still the pioneer missionary is engaged in his labor on the language, and learning to know the people and gathering the lads into school. Those numbers give some idea of the progress of the Church in Uganda, and serve to show how impossible it is for the missionary, after evangelizing one generation, to pass on to the regions beyond. Look at the figures, and examine them. There are a goodly number of native clergy, and the Christians seem all to come to church on Sundays, and many unbaptized as well. But the proportion of communicants is rather small, especially for a primitive church into which so many are baptized as adults, and, therefore, go on naturally from baptism to classes preparatory for admission to full membership. Do we here lay our finger on the spot giving anxiety? Is there a keenness to obtain baptism, to be known as Christians, but not to go on to take the full responsibilities of Christianity? Is there a readiness to go to church, but with no great depth of feeling in the worship, or practical response to the sermon?

To those on the field the figures only confirm their fears, as well as encourage their hopes. The danger with so great numbers is plain, and if we only exult optimistically over them, we shall find disappointment ourselves or leave a harder task to those who follow. At the same time there is no need to wear blue spectacles any more than rosy. We can not fail to see God's working in this enterprise.

Let us look, then, at the present condition of the country, and of the people, and the work of the Church. The country is being opened, from a European point of view. Cotton was planted, and was soon found to yield rich harvests in certain parts of the Protectorate; then coffee was grown successfully nearer the center of trade and administration. If they could obtain land, hundreds of Europeans would plant in the country. As it is, in one county there are now over fifty planters, and many more are scattered here and there in other parts. Kampala has become the abode of real-estate agents, architects, trading companies, and the inevitable "local rag," as the undergraduate at home irreverently names the organ of public opinion. A railway has been built for forty miles, joining up a port on the lake (called Jinja) to the navigable part of the Nile, and tapping a good cotton country. Another little railway is being built joining Kampala with its port six miles distant. Transport is also arranged by trading companies, connecting Europe with the Kongo Free State *via* the Uganda Railway and Uganda.

All this means an inpouring of wealth into the country. The Indians, who are numerous as petty traders and artizans, carry a good deal of wealth out of the country, but the Europeans are bringing in far more. Thousands of workmen on the estates are regularly receiving their four and more rupees a month, where occasionally they used to work for three. The more educated in technical work or in book work are finding posts more numerous than they can fill, in which they receive from Rs. 10 ($3) to Rs. 25 ($8) a month; the chiefs are developing their land here and there, and the peasants in many districts have their plots of

cotton. Bicycles swarm on the roads, and a dozen or so motor-cycles are possest by natives, while the Kabaka (King of Uganda) has his motor-car.

The testing time, foreseen by the missionaries for their converts, when the railway from the coast was still a-building, has come. There is increasing contact with the European and the East Indian, and possibilities of wealth have opened out in vision to many who dreamed not of such things a very short time ago.



PIONEER WORK IN UGANDA—THE FIRST SCHOOL IN KAVIRONDO

Among the evil effects are the increase of thieving by Baganda; the secret drinking of whisky by many chiefs and young men, who obtain it from traders, altho it is forbidden to sell it to natives; and increasing laxity in morals, as the young men and girls obtain more freedom from the old tribal control. The thefts are not generally by Christians, but the drinking of native beer and of whisky, and the immorality, are indulged in by many who wish to appear as Christians, or who feel the force of Christian public opinion against them, and for shame would keep their deeds secret. For the mass of the people, the general advance in civilization, as shown in increase of wealth, has chiefly emphasized what was before that the danger of a mass movement. Many want a Christian name as a certificate of progress, and press into the Church through the baptismal classes, with no conviction reaching down to an awakened spiritual nature.

Yet we must not expect too much, and while we recognize the danger of merely nominal Christianity we hope

that through the land becoming more and more Christian in point of numbers, it will go forward in the next generation, if we strengthen our schools and pastoral organization. Two instances recently met with will exhibit this difficulty of the mass movement.

A clever potter, who makes all the school pottery, is a man of about forty. At the exhibition of native industries held by the Governor, Sir Henry Hesketh Bell, a few years ago, this man gained distinction for his work. About two years ago, now, I asked him why he did not enter our classes and become a Christian.

"Of course I want to read," he replied. "Is there not my neighbor there, Yokana (John), and my neighbor on the other side, Kezekiya (Hezekiah), and I only have my name Baitawala (a heathen name)?"

The man is clever in his line, and he felt aggrieved that others should have a certificate of progress which he had not. Some time later I induced him to attend a class with some other men rather too old to learn to read, taught by one of our senior scholars, and when I came to question him for baptism he had a delightfully vivid idea of the Gospel stories, and after further teaching in the Catechism he was baptized.

Another youth, of about twenty, who works on the school grounds, has been too lazy to learn to read. Now he wants to be baptized and goes off to the village school daily to learn to read, but he finds it difficult. Meanwhile I allowed him to attend a class, but when I came to question him I could get nothing out of him but "One must believe." Of Christ's life he could tell very little, and of his teaching nothing but that one word, which, moreover, in the language of Uganda is far more vague than it is in English. The difficulty is to make such as that youth see that they are not simply "plucked in exam," but that we are trying to find some conviction of Christ's message in them.

Such is the daily work of all our district missionaries, and of the native clergy and teachers. That brings us plainly to the crux: What of the native clergy and teachers, and the few not only "called" but "chosen"? There are now thirty-eight native clergy in the diocese and an army of over two thousand lay agents, men and women, called "teachers," of Local Certificate, First Certificate, Second Certificate, and Bishop's Certificate grades. The clergy have some position, it is true, as "chiefs" in church organization, but their pay is still Rs. 5 ($1.67) a month, while young men are leaving our schools and starting with at least Rs. 10. So that there is no great worldly inducement for them to seek Holy Orders. For the most part these clergy are kept busy from morning till night, teaching and questioning and sitting in church council. Recently they came together for a fortnight's retreat, coming from all parts of the diocese, some of them traveling over two hundred miles on foot or on bicycle, to Budo School, while the boys were away for their holidays. For that fortnight they received solid instruction in courses of lectures on the Old Testament and New Testament and pastoral theology, as adapted to their circumstances, while they were also taught by a native schoolmaster how to do their church accounts. What struck one was the readiness to be

taught, both in the Scriptures and in the methods of their work, and that is no insignificant sign by which to judge an African (or any human being) who has been through classes and attained some position. Such a meeting of workers from the daughter churches of Uganda, some of them Baganda and some natives of



A NATIVE CHRISTIAN COUNCIL OF A DISTRICT IN UGANDA
This district is superintended by a native clergyman

the more recently evangelized countries, Bunyoro, Toro, Ankole, etc., emphasized the lesson which is also taught by the annual meeting of the Synod, which meets again in July. It is the lesson of corporate life and work for the advance of the Kingdom of God—the lesson of the Church. That is a "force which is stimulating in developing a spirit of righteousness of Christian life," for there are discust practical questions of the ethics of Christianity and their application to these nations whose rulers have come out of heathenism into the Church of Christ; and the questions are discust, and many of them raised, by the people themselves, altho the Europeans, naturally and rightly, have still much to do behind the scenes, and a good deal in the actual discussions. Further, the Synod helps to keep vivid the extension into the surrounding countries. This, indeed, is a stimulating force which may be the good leaven of a mass movement, and it is a strong reason for making every effort to supply European recruits for the Uganda Mission, that the Christians who are zealous for extension, may have the leadership and help which is necessary for them, and so both keep the Church of Uganda healthy, and extend their very great help to the regions we long to evangelize.

Altho there is a good deal of cause

to beware of the drawing of a too rosy picture of the Christian Baganda, since there are grave moral falls to deal with, yet all Christian workers should certainly be encouraged and not discouraged by "the wonderful story of Uganda." I firmly believe that Uganda is a "chosen vessel" to spread the light to the surrounding nations, and make a great barrier against further spread of Mohammedanism.

The great opportunity, and the obvious force to employ, is now undoubtedly education. This does not mean "Europeanizing the native," but, as the Edinburgh Conference put it, "Christianizing the nation." The inrush of civilization and wealth is not all a testing, in the sense of a temptation to evil; it also means an awakening of the people, and there are evident powers of growth, which are only unto death, if misdirected. There is a desire for the *white man's knowledge*, and it is our business to give them *Christian education*. It is all in the hands of the missions, Anglican and Roman Catholic, to whom the Government appears to be glad to leave the task, giving the Protestant Society £850 per annum in grants, a sum for which we are grateful, but which is very small in proportion to the numbers in our schools. Under the Constituted Church of Uganda there is elected, to be in charge of diocesan education, a Board of Education composed of five European missionaries and four native members, with the Bishop as chairman, and at the monthly meetings the amount of business dealt with testifies to the continual growth of educational needs. At many villages the children and adults are taught to read by the church teacher, appointed, apart from the Board of Education, for the work of evangelizing the village or district, and preparing candidates for baptism. Other villages, where there are more children, have lads trained to be schoolmasters for a few months at the district mission station. These lads are called locally trained pupil-teachers, and many of them go on afterward to be trained in the normal school. Larger villages have more organized schools under a schoolmaster, trained at the Normal School. Then at certain mission stations there are higher grade schools, for boys who pay fees of Rs. 12 ($4) a year. These schools are taught by more highly educated natives of the country, under the supervision of the European missionary.

At some centers the boys are boarded in houses in the village; in other cases these schools are being made boarding-schools. But in each more fully evangelized country in the diocese there is a high school. These are at Mengo in Buganda, Kamuli in Busoga, Hoima in Bunyoro, Kabarole in Toro, Mbarara in Ankole; while there are, indeed, similar schools in the less evangelized districts of Bukedi and Kavirondo, which come under a Board called the Missionary Board of the Church of Uganda. The Mengo High School is more advanced than the others, and the fees are now over Rs. 75 ($25) a year. In the kingdom of Buganda there is also a high school for girls, where there are now over eighty pupils. Finally, there is for boys a school near the capital, at a place called Budo, which is in some sense

a college for more advanced education—only, be it remembered, that the education is still very elementary. The fees at this school, called King's School, because it is on the King's Coronation Hill, are Rs. 100 per annum. The boys enter at 16 or over, after an entrance examination, and they remain at the school for three years. It is from this school that schoolmasters for the higher grade and high schools are supplied, but the majority go into Government or business clerkships, where the pay rises higher; or they help their fathers sometimes, if chiefs, while some enter straightway into chieftainships—no sinecure under the British Government, which confirms and uses the chiefs as judges and tax-collectors. None have yet gone on to the class for ordination, but it is probably partly because it is not clear to them whether they will be expected to go through the grades as "teachers" first. The Normal School has about sixty pupils, selected from various parts of the diocese, but if only the money can be raised, normal schools will be built in the Eastern and Western Provinces of the Protectorate. The supply, at present, is quite sixty short of the demand annually, partly owing to the fact that at present many of the Normal School boys are aiming, each year, at going to Budo, and they are only bound to do two years' teaching before they may leave the work for which they have been trained.

Space forbids us to give in detail the story of the progress of the Uganda Mission in extension to the surrounding countries. Rather, we have here tried to estimate the condition of the Church at this time, and the adequacy or otherwise of the organization. Our conclusion is that there is great need of keeping up the strength at the base, so that the borders may be extended by natural, strong expansion of a Christian nation. Above all, we need continual reliance upon supernatural power, while we daily consider problems and organization.

IMMEDIACY

"Now is the accepted time."

The Wicked Perish————Now
The Doors Are Open————Now
The Church has Power————Now
The Lord Calls You to Help—Now

"We must work the works of Him that sent Me, while it is day: the night cometh, when no man can work."—*John* 9:4, R. V.



A PANORAMA OF HACHIMAN, OMI, JAPAN

Moving Mountains in Japan

THE STORY OF THE FOUNDING OF THE OMI MISSION IN AN UNOCCUPIED PROVINCE*

BY PIERSON CURTIS, ESSEX FELLS, NEW JERSEY

"He will read this narrative to little purpose who does not find in it the lesson that God can take the most unpromising of tools and temper it with fire and water and heavy blows, till it may be used in planting the seeds of His Kingdom where He wills."—"A Mustard Seed in Japan."—WILLIAM MERRELL VORIES.

ON the chilly wind-swept platform of a railway station in the heart of Japan stood a young American college graduate. He had come as a student volunteer to this province of Omi to teach English in the Hachiman Academy and had obtained permission to hold Bible classes in his leisure time. The province was isolated from foreigners, had never been occupied by any missionary, and was one of the last strongholds of the once all-powerful Buddhism. The common people were priest-ridden beyond approach, and the students were agnostic or opposed to all religion.

With everything against him, literally facing 800,000 hostile beings, of whose language he knew nothing, it was not remarkable that a sense of defeat crusht and almost routed the young American. No wonder that in this bleak February afternoon a sense of his inadequacy and solitariness swept over him. He had not yet learned that the question was not "How can *I* win out?"

In a few weary days he had rented a small Japanese house, decorated it with American furnishings and many picture post cards. At his invitation the students of his classes came to view the person and habitat of a real live American. When curiosity waned, games were forthcoming—wonderful American games, such as flinch and ping-pong—and the house was nightly crowded with interested and noisy visitors.

But William Merrell Vories was not merely entertaining the students

*"A Mustard Seed in Japan." Wm. M. Vories. For sale by Mrs. John Vories, Glenwood Springs, Col. 25 cents.

and driving away his loneliness. He was gaining their confidence and was studying his field. Of those who seemed leaders he soon asked a strange question. "Will you join a Bible class if I have one for students?" Tho not understanding the new words, partly to please him and partly out of curiosity several agreed to come.

Once more as he faced his first Bible class came that sense of impotence. Without their language, how could he make interesting, even intelligible, these studies of an entirely new conception of life?

But here the young teacher learned his first lesson. Two years before this time, a young student in the academy had adopted Christianity. Left without a spiritual guide among faculty or students, the young Japanese prayed daily in his solitude for a Christian teacher, and asked that his fellow students might also have the Light. He was graduated, but, because of his especial ability in English, was retained as an instructor.

For this hour of need God had been preparing the young Japanese Christian. He stept eagerly into the gap. Not only did he translate the English paragraphs explaining the Bible lessons skilfully, but sympathetically, in the true spirit of the original.

Forty-five young men came to that first Bible class, and crowded the little house. Soon the number grew to 112, and later 320 students were enrolled in four classes. These re-



CHARTER MEMBERS OF THE STUDENT Y. M. C. A., OMI
Young Japanese who experienced persecution from their fellow-students

strained and quiet people were so affected by the simple incidents and parables that tears and sobs were not infrequent. For the first time in their lives what was best in them was appealed to, and the teacher began to be asked, "What must I do to be saved?"

It soon became apparent that mere talk could not carry the whole message. There were no people in all the province to whom Mr. Vories might point as typical Christians. So the young volunteer and the Japanese instructor invited one of the older boys to come and live with them, hoping that they could "help him to apply the principles of Christianity hour by hour, to the practical problems of student life, and thus develop from their own number an example that would help solve the dilemma." Then, one after another, five others asked to be admitted—and lastly, two came to room in the "disused and rat-infested attic" rather than stay away.

So successful was the experiment that a larger house was sought—but in vain. So a Y. M. C. A. building was determined upon. American friends were called upon for help, and presently plans and money were secured. But not a foot of land could be bought for a Christian building. Human endeavor could not find the smallest lot on a back street. In their despair they prayed to God, and there came another demonstration from the real Source of the work.

A middle-aged Japanese from Kyoto, who for fifteen years had planned to give a Christian church to this, his boyhood town, came to them with the deed of the most desirable corner-lot. Half was given for the Y. M. C. A. and half for a church. They had toiled and sweated in vain for a meager back-lot, but God had been preparing for many years the best spot in town.

It is no wonder that with so favorable a start and such definite results already attained, and the prospect of a speedy spread of the Word before them, that they began to be enthusiastic and to anticipate an unhindered growth of the work.

But before the beginning of the church another movement had begun. There were in Omi many Buddhist temples with their cohorts of ignorant, indolent priests who relied for a secure and fat income upon the costly and pompous burial of the dead. Their whole priestly duty was a routine of official ceremonies, and this ignoble ease was disturbed by the advances of the new religion, now proving itself a force. They endeavored to stop the activities of the American teacher, both by direct threat and by protest to the school authorities. When this proved without effect they commenced to incite the people to riot.

The unruly and law-breaking element in the school now found a legitimate outlet for their energies. Two bullies, notorious for the invention of mischief, formed and headed an opposition party leading a systematic and resourceful campaign of abuse and persecution.

In early stages a Bible class student was greeted with a torrent of ridicule and invective as he entered the school grounds. This had little effect, tho keenly felt. Next came harassing in classrooms, the mutila-

tion of books and the examination papers of the Y. M. C. A. boys. Lastly, force was resorted to, and the time came when a mob of the opposition would attack a single one of the group and after serious hazing leave him by the roadside at night.

In this lonely situation, Vories felt again that first-day panic. There was no one to appeal to; no one older to consult. And when the students came for advice, he could only refer them, with wavering assurance, to God as the only help.

The Bible study group met together to plan, and the result of their planning was to make the opposition howl with derision. They determined upon the use of *prayer* to fight physical force. Each morning they were to meet in Vories' study for 15 minutes of united prayer.

It seemed that there must be some answer to the stammering, heartfelt prayers of the first meeting of twelve. But the result was that persecution was doubled that day. Next day four more were added to the first 12, and so despite the continued and severe persecution, throughout the month there was a gradual increase in attendance to more than 40.

The answer was not a "lessening of the abuse but in a change in the praying men themselves." Conversions were occurring in these meetings. Other prayer circles were holding special sessions here and there. Deep stirrings of dormant spiritual natures were becoming daily occurrences. And altho all this was done unobtrusively, almost secretly, the effects could not be hidden. Their faces showed the change; and the fortitude of the Christians under persecution could not but impress even their tormentors.

So curious did these men become as to the mystèrious rites performed



THE CHURCH BUILT BY MEMBERS
This building was erected within three years of the "First Sunday"

to obtain such results, that two of the leaders came to spy upon the praying band. Their astonishment may be imagined when they crept behind the large circle and heard these men whom they were injuring by every means in their power, pray not for vengeance and cunning or even for the lightening of their sufferings, but for the forgiveness and salvation of their oppressors. "That was too much for the spies. They were overcome and melted to tears in the very meeting which they had come to report upon."

Within a month each of these men came separately to Vories to con-

fess, and to learn if there was hope of Life for him also. Later they stood before the whole group of students whom they had so bitterly persecuted, and with tears asked for



HIS PRAYERS BORE FRUIT
B. C. Miyamoto, whose prayers started the Mission

pardon and for prayers that they also might be worthy to be Christians.

So ended the student opposition through this same "childish, futile means of prayer." Furthermore, the spectacle of the sudden transformation of the two greatest rogues in the student body into models of industry and earnestness was witnessed by the amazed community. The lesson of respect for the power of God so manifested was not to be unlearned.

This faith so strengthened was soon to be sorely tested. The Buddhist priests whose influence had started the opposition were not to be easily silenced, but they were on the contrary only spurred on to greater efforts as they saw the cause they opposed gaining ground. Vigorous articles were published against Christianity and against Vories' band in particular. Political wheels were turned until it became an issue whether the American teacher could give evidence of any religious convictions. Advice came to him from the "Commissioner of Education" to give up the mooted work temporarily. And when he refused, a bill went through the local assembly to cut off the academy's appropriation unless it dismissed him.

The principal, until now not disturbed by the demands of the opposition, was forced to ask for his resignation, but this he would not give, holding by his contract for two years.

After the end of the two years, however, he was dismissed with a certificate that he had left only because he persisted in teaching the Bible against the wishes of a Buddhist community.

With this summary act of dismissal it seemed that the ax had been laid at the roots of the mustard-tree. The signs of promise, the members, the new building—all the results of sowing and cultivating, seemed lost. How could Mr. Vories remain there without financial support, and in disfavor in the community?

But all thoughts of seeking a more comfortable field were banished by the memory of the fortitude, faith and victory of his student friends. After they had so nobly stood their ground their preceptor could hardly desert as soon as the first gun was turned toward him.



JOHN VORIES (CENTER OF FRONT ROW) AND MEMBERS OF THE OMI MISSION

Vories stayed, and prayed. The building was finished and was paid for with the last cent of money subscribed. He moved into the new quarters and began the fight for the Omi Mission with a balance of zero in the treasury.

Here first, in days of real need, he learned how true were his student friends. He learned, too, that God was not deserting him. Twenty-five dollars a month began to come regularly to him anonymously from a tourist who had heard of the situation in Omi. This small sum gave him enough to live on, tho not enough to extend the work.

Back in high-school days in America Vories had determined to take up architecture, to become rich and to send out missionaries. This, he argued, would excuse him from answering the call that he had heard to give himself. But after three "lost years," spent in studying architecture, he dealt honestly with the question and turned to definite preparation for foreign mission work. Now this "wasted time" was clearly seen to be a part of God's plan for his work at Omi as a means of earning his living.

The many inconvenient and costly buildings of various Christian missions in Japan suggested to Vories that he might earn money for his own mission and serve others at the same time.

From this beginning, through aid of increasing numbers of friends in America and Japan, the mission has grown. Two other young architects of like mind joined the mission, and Japanese friends left positions offering large and assured incomes to aid in the Omi work.

Many missions experience difficulty in retaining really efficient native

helpers, because of the inferior position given such men in church councils, not to mention salary. Vories' helpers are all on an equal footing with him, and they know that he will see their wants provided for before his own. Therefore they are willing and glad to be associated with him.

The mission has developed in many directions. With a plant worth $20,000, and over 20 workers, there is great usefulness. At least one self-supporting church with a native pastor, and other groups of Christians working toward the same goal are direct results of the work. Bible classes among students, Sunday-schools among the children, Bible women and evangelists in outlying towns and country plant the seed. Village Y. M. C. A.'s for the young farmers, and two railroad Y. M. C. A.'s at Baba and Maibara reach neglected classes.

A Gospel boat, run by motor-power, now visits small and otherwise inaccessible districts around Omi's 60-mile lake. A department of correspondence evangelism, reaching all parts of Omi, sends information and Christian literature to any who care to answer advertisements in the provincial newspaper. Visitors to the central mission plant at Hachiman are made welcome. The means of an otherwise expensive hospitality come from the mission farm, which not only is a great help to a force with an uncertain income, but puts them in touch with all the farmers of the province, who are curious of the new methods and improved plants. Finally, the publication of a monthly paper, *The Omi Mustard Seed*, keeps the multiplying friends of the mission in contact with the advancing work.

The plans for the future include a much-needed tuberculosis sanitarium on the high hill above the farm; a publishing plant, a training school with a kindergarten for the outcasts, the degraded descendants of Korean captives, and the building of institutional village churches which shall be social centers for their communities. This means a doubling of equipment and workers.

The work of the past seven years, the growth of the mission from one worker in a small rented house to a force of over twenty and a large plant is told in detail by Mr. Vories in "A Mustard Seed in Japan." The early lessons of faith and prayer can not be forgotten, and the mission continues in the plan of God to grow and flourish, a living witness to the living God.

Laid on Thine altar, O my God divine,
Accept my gifts this day, for Jesus' sake.
I have no jewels to adorn Thy shrine,
Nor any world-famed sacrifice to make;
But here I bring, within my trembling hand,
This will of mine—a thing that seemeth small,
Yet Thou alone, O Lord, canst understand
How when I yield Thee this, I yield mine all.

—*Found in the Bible of a Missionary who died in Africa.*

DEPARTMENT OF BEST METHODS

CONDUCTED BY BELLE M. BRAIN, COLLEGE HILL, SCHENECTADY, NEW YORK

PRACTICAL WORK FOR SUNDAY-SCHOOLS AND MISSIONARY SOCIETIES

SOME years ago the young superintendent of an Ohio Sunday-school found himself in an embarrassing situation. He had a great desire to see his school at work for Christ, and every Sunday made strong appeals to the members to undertake some definite form of Christian service. But one Sunday, when a young high-school girl came asking for something to do, he found to his dismay that he had nothing to give her! He went to work to discover something suited to her capabilities and soon pointed out a service into which she gladly entered. For a number of years she has been a teacher in the high-school of which she was then a pupil, and her service for Christ has been varied and effective.

Finding practical work for Sunday-schools and missionary societies is by no means an easy task; yet it must not be neglected. "Arousing the emotions without opportunity for expression tends to weaken character," says Miss Susie E. Ramsey of the Hartford School of Religious Pedagogy. "Every course of missionary instruction should, then, provide this opportunity. With children and youth something concrete is necessary. With the young child, it will be acts of helpfulness to those in his small world—his immediate environment. In the case of older children and youth, whose world has been enlarged by the study of geography and history, the aiding of a missionary in some concrete way will furnish the opportunity."

"Aiding a missionary in some concrete way"—this will furnish any amount of practical work and is one of the best solutions of the problem.

Utilizing Surplus Material

The Department for Utilizing Surplus Material connected with the World's Sunday-school Association, has done more than anything else toward solving the problem of providing practical work for Sunday-schools and missionary societies. It has been in operation about five years and is under the care of the Rev. Samuel D. Price, a Presbyterian pastor of Camden, N. J. (until recently of Chicago, Ill.), who devotes to it every minute he can spare from the care of his congregation. It costs him some pleasures, but he regards it as well worth the sacrifice.

The purpose of the department is to introduce workers at home to missionaries on the field and arrange for the forwarding to them of left-over supplies of various kinds that might be useful in their work. Sunday-schools and other workers are invited to write to Mr. Price for "introductions" to missionaries, and missionaries are urged to make known their wants and state what they can use.

The work began with a vision of the tons of pictures going to waste in the homeland that came to Mr. Price

when he heard a missionary from Laos say that "frequently the only decoration in a native home was the label cut from a match-box." At first, only pictures were sent, but now almost everything is included. "New and larger possibilities are being constantly discovered," says Mr. Price. "More than 13,000 individuals, classes, or Sunday-schools in North America have been put in touch with mission stations on the foreign field, and testimonials and letters of appreciation have been received from hundreds of grateful missionaries." Among the supplies most needed are the following:

1. Pictures.—The call is especially urgent for colored lesson picture cards and the large picture rolls illustrating Bible stories and Bible lands. Next to the Bible itself, few things are of greater value. No matter what the language, all but the blind can be instructed by means of them. "Hundreds of natives have never seen a picture of any kind," says a missionary from Assam. "A small card, even, is a great help in bringing people together for an open-air meeting in the villages, and gives us splendid opportunities to preach Christ." Picture post-cards, Christmas cards, and bright pictures cut from magazines and mounted on thin cardboard are also acceptable, and scrap-books filled with pictures are invaluable.

2. Dolls.—These are in great demand for rewards in the mission schools and for gifts at Christmas time.

3. Sunday-school Lesson Helps.—In some mission fields, notably the Philippines, where the International Lessons are studied later than at home, quarterlies and other lesson helps are wanted. Copies of "Peloubet's Notes" and "Tarbell's Teachers' Guide" are especially valuable where there are English-speaking native helpers. From some fields there are calls for Christmas, Easter, and Children's Day exercises, such as are used in the Sunday-schools in America.

4. Illustrated Papers.—Such papers as *The Youth's Companion, The Christian Endeavor World, Forward,* and *The Classmate,* can be used in some fields. In the Philippines, where there are 600,000 public school children, they are in great demand.

5. Pedagogical Publications.—A missionary from China asks for books and magazines useful to a teacher. Here is an opportunity for Christian teachers to mail their magazines, after they have read them, to teachers on the mission field. Used or first copies of The Missionary Review of the World are greatly prized by missionaries on the home and on foreign fields. Many of these can not afford to subscribe. Kindergarten materials are also needed.

6. Stereopticon Slides.—"I would be delighted to have old lantern slides of Bible stories," says a missionary in India, "for I have only a few, and the calls for stereopticon talks are urgent. We get not only the Christians at such meetings, but Hindus and Mohammedans, as many as can see even from a distance."

7. Old-age Spectacles (not eye-glasses).—The call for these is especially urgent from India and Ceylon. The chapter, "The First Book and the New Eyes," in "The Story of John G. Paton," illustrates their value.

8. Cabinet and Folding Organs.—Twelve of these have been sent to different fields, but more are needed. There are also calls for typewriters, church bells, musical instruments, talking machines and records.

The cost of this work is slight—four pounds of pictures can be sent for thirty-two cents—and the supply of material is almost unlimited. "Just think of the material that goes to waste!" writes a Sunday-school worker

from Iowa. "In looking through our closet we found about ten charts, numerous other pictures, and *Classmates, Dewdrops,* and other picture lesson papers by the basketful."

Nor is there danger of sending too much. "Will not my friends in America send me some of their left-over Sunday-school cards?" asks a missionary in Japan. "I want to use them in schools, hospitals, and everywhere. A tobacco factory just beside me has



HOW MISSIONARIES UTILIZE SURPLUS MATERIAL FROM HOME

5,000 women and girls; the poorhouse, visited to-day, 1,000 inmates; the children's poorhouse, 500; the lepers' home, 400. You need not be afraid of sending too many."

All supplies are sent direct to the field by the donors themselves. The mode of procedure, for those who are willing to help, is as follows:

Collect your material and write to the Rev. Samuel D. Price, 216 Metropolitan Tower, New York, N. Y., stating what you have to send and the name of your denomination *in full,* not forgetting to designate whether "North" or "South," where this is necessary. Write your name and address clearly and inclose at least a two-cent stamp. In return you will receive an "introduction" to a missionary of your own denomination who is in need of what you can supply, and a circular giving full information how to proceed. There are, too, many calls from workers in interdenominational missions, such as the China Inland Mission, and the African Inland Mission. If you are willing to help one of these, say so in your letter. It will be an advantage to have a "secretary for surplus material" in each Sunday-school and society.

Watch Your Waste-Basket

"Your waste-basket has made you sin more than once," said William Ralph Hall, secretary of Young People's Work in the Presbyterian Church, in a recent number of *Forward.* "It makes little difference whether your waste-basket is of finest willow, whether it is the kitchen range, a barrel in the cellar, or a box in the attic—it has led you into sin. There are large waste-

baskets belonging to churches, Sunday-schools, and Young People's Societies. Sometimes the furnace room serves that purpose, sometimes the room under the bell tower. Into these waste-baskets, in both homes and churches, go colored lesson picture cards, lesson picture rolls, picture postcards, Sunday-school quarterlies, and so forth. That is a sin. Do you ask in amazement, why?

"In India, China, Japan, in mission fields the world over, there is a great demand for pictures and illustrative material. Material which is out of date, and which may have been used, but not spoiled, will meet the need. Now, do you see where the waste-basket has made you to sin?

"Clearing out the waste-baskets and sending of the material therein is a task which is open to every one. It costs little, and gives large returns."

That Old Communion Set

Every newly organized church counts its most solemn service that one when the members meet at the communion table. Dan Crawford, the African missionary, whose fascinating book, "Thinking Black," is arousing such enthusiasm, tells how the converted chief of a heathen village came to him one day.

"Might we not celebrate together the Feast of Memories?" he asked.

Then, remembering who makes the third when two are thus gathered together, the missionary and the African chief, there in the jungle, celebrated the Lord's Supper.

"We had an old battered box upside down," says Mr. Crawford, "and a mug minus a handle, but what of that? Is it not written that all the vessels shall be holiness unto the Lord?"

Certainly the reverent spirit and the prayers do hallow the commonest utensils, but with hundreds of churches at home renewing or changing their communion vessels, why should not some of the old sets be sent to the churches on the mission fields?*—*The Missionary Herald.*

Christmas for All the World

Christmas seems a long way off. But to those who wish to participate in the joyful work of providing gifts for the children of missionary lands, it is not very far away.

Teachers of home missionary schools, as well as foreign, are grateful for such help. If you are willing to share in it, write either to Rev. Samuel D. Price (at the address already given) or to your denominational Women's Home or Foreign Missionary Board, and ask for the name of a missionary and a list of things needed for Christmas.

The gifts need not be expensive. Almost the only cost is the time it takes to collect and prepare them, and the postage or freight to send them to the field. Pictures can be had for the asking, and in many a foreign mission field a picture is regarded as a great Christmas gift. "Nothing has ever been done for the children at Christmas time," a missionary in Bolivia wrote to Mr. Price last year. "But this year we are going to have a Christmas tree for the Sunday-school children, and thanks to your 'Department of Utilizing Surplus Material,' we have enough cards to go around. Really, children in the United States can not understand about children who never had a picture card. There is not even a calendar here, as the merchants do not give them away or have them for sale."

Whatever is done should be done without delay. Otherwise great disappointment is likely to result. Last year, some of the boxes sent by freight to home mission schools did not reach

* Mr. J. G. Hosmer, at the rooms of the American Board, Congregational House, Boston, will gladly forward such gifts if the donors wish to send them through his office.

their destination until long after Christmas, and at a meeting of Baptist women, held in Hamilton, N. Y., last spring, the story was told of a little girl in a foreign mission school who worked faithfully all year to win a doll at Christmas time. She started off in high glee to the Christmas party, but returned with empty hands and tear-stained face. "What is the matter? Where is your doll?" her mother asked. "I did not get it," she sobbed. "The ladies in America didn't send any this year."

To be in time, packages for the foreign field should start not later than October 15th, and *earlier would be better*. October 1st is a safer date. Boxes for home mission schools, if sent by freight, should start not later than November 1st. Packages sent by parcel post might go a little later, but not very much.

Christmas for the Lepers

Last year, through the efforts of the Department for Utilizing Surplus Material, every known leper home in the world was supplied with a gift of pictures and a Christmas greeting. Over four hundred Sunday-schools and individuals participated in this beautiful work, and it is to be repeated this year, if God's children will respond to the call. If you are willing to help, Mr. Price will be only too happy to give you an "introduction" to a leper home. Sunday-school lesson pictures make the best gifts, but Christmas cards and picture postcards pasted back to back, are also acceptable.

Whoever is neglected at Christmas time, it should not be the lepers. There is no class of people in the world more in need of Christmas cheer than these poor creatures afflicted with a loathsome disease from which there is no hope of release in this life, and which separates them from home and loved ones.

A Glimpse of the Need on the Field

"The little gifts have their place," wrote Mrs. Helen Barrett Montgomery, to *The Bulletin* from India. "Patchwork quilts made in obscure villages in America are decorating hospital beds and delighting by their bright colors the tired eyes of many patients. Dolls have a missionary message; so have little leaflets, picture postals, and Sunday-school cards. It has been a surprize to me to see how great are the possibilities of usefulness of the Sunday-school picture rolls. They are taken out on jungle trips, used in the day schools and in street preaching. When old they are given to the Christians, who hang them on their walls.

"*The Bulletin* will come out just in time to suggest the having of summer Christmas trees* on which to hang gifts that should start early in order to reach the missionary at Christmas time. What fun the classes in the Sunday-school could have getting things ready! Dolls, scrap-books, little work-bags, pens and pencils, erasers, safety-pins, little toys, bright ribbons, remnants of bright-colored prints, and a hundred other things would give such pleasure. Then all the gifts could be hung on some living tree on a beautiful lawn. There could be missionary stories, pictures and songs, and a good time that would never be forgotten!

"If every mission could receive such a box, it would hearten and encourage the missionary, and anchor missions in the love of the children in our Sunday-schools as nothing else could.

"Experiences that some of the missionaries have told me make me hasten to add a paragraph on *prepaying the charges* on everything sent. It is better to do nothing than to send parcels for which the missionary must pay out of his own pocket."

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* Added information about summer Christmas trees will be found in the BEST METHODS DEPARTMENT of THE REVIEW for May of this year.—B. M. B.

Preparing Postcards

Before sending picture postcards to the foreign field, they should be prepared in one of the following ways:

1. Paste clean, white paper on the back to cover the writing.

2. Paste them back to back, two and two, so that the writing does not appear.

3. Make them into postcard chains. Mr. Price gives directions for these as follows: "Take a yard of narrow ribbon or tape and cut it in two. Select twelve cards that have writing on the address side only and string them together, back to back, with the ribbons inside about one inch from each edge. The distance between each pair of cards should be about one-sixteenth of an inch, and a loop of ribbon should be inserted at the top to hang it by. These postcard chains will be joyously received at any hospital or school on the foreign field. When not in use, they may be folded up or kept hanging by the loop."

The favorite cards are madonnas, angels, Bible scenes, children, babies, and scenes from life. Very few care much for scenery, but pictures of famous buildings, and those illustrating mining, farming and other industries, are useful in the class-rooms as the basis of conversation lessons. There is practically no end to the uses to which they can be put.

Cards that are objectionable in any way should not be sent. Missionaries can not, of course, use advertisements for strong drink or tobacco, no matter how attractive they are, nor pictures of women in corsets or low-neck dresses. The Chinese, especially, are particular about the body being fully clothed. Comic cards that might be misunderstood should not be sent.

How to Make Scrap-Books

The making of scraps-books is a delightful work, which boys enjoy as well as girls, and they are a great help in children's hospitals and orphans' homes, both in this country and in foreign mission lands.

It is better to send a large number of small scrap-books than a few large ones. They can be easily made at small cost, as follows: Take four sheets of stiff paper of any kind (eleven by seventeen inches is a good size), fold down the center and stitch together. This gives sixteen pages on which to paste the pictures. Colored pictures give the most pleasure, but those in black and white will do. Bible scenes and those typical of America and other Christian countries—pictures of children at play, churches, homes, railway trains, street cars, etc.—always arouse interest. One page might be filled with canceled postage stamps. Do not write anything in the book, as this would increase the postage.

A good plan is to give a scrap-book party and make the admission a package of pictures or a penny or two to help pay the postage.

All About Dolls

Dolls are in universal demand and are greatly prized in all mission fields. They should be from nine to twelve inches in length, and simply drest in clothes that will wash and are provided with buttons and buttonholes. They should be drest in gay colors; never in white, as this is the symbol of mourning throughout the Orient. As a rule, they should be all about the same grade, as no favoritism can be shown in the distribution unless they are used as prizes.

To almost all countries they can now be sent by parcel post at the rate of twelve cents a pound or fraction thereof. The limit in weight is eleven pounds, but experience proves that they carry better in four or five-pound parcels, any number of which can be sent at one time. The dolls

should be well wrapt in cotton batting and packed close together in a pasteboard box. The box should be wrapt first in corrugated pasteboard, then in heavy paper, and be securely tied with stout cord.

The following stories will be found useful in arousing interest and securing the dolls:

"Dolls from Chicago to Fatehgarh, India," Louis Atherton Dickey, *The Continent,* March 27, 1913.



PREPARING SCRAP-BOOKS TO SEND TO MISSIONARIES

"The Happiest Girl in Korea," Chapter 1 in the book with this title, by Minerva L. Guthaphel.

"The First Dolls in Toro," page 126, and "The Dying Child's Doll," page 102, in "The Child in the Midst," by Mary Schauffler Labaree.

"Missionary Dolls in Turkey," by a missionary of the American Board at Adana, Turkey, *The Sunday-School Times,* October 4, 1913. It is estimated that this one story, and the appeal which accompanied it, resulted in the sending out last Christmas of 5,000 dolls to the various mission fields through the Department for Utilizing Surplus Material alone. What it did through other agencies can not be known.

A Shipload of Dolls

Two years ago the principal feature of the Rally Day exercises of the Sunday-school of the Mount Auburn Baptist Church, Cincinnati, Ohio, was the loading of a ship with dolls for China. In response to our request, Mrs. H. T. Crane, the wife of the pastor, describes it as follows:

"The idea came to me when we were leaving for our summer vacation. I suggested to the Sunday-school that we should each bring a doll on Rally Sunday, to be sent to our Miss Sollman (a Cincinnati girl), at Swatow, China, for her Christmas tree. The suggestion was received with great enthusiasm, and when we returned in September I heard many encouraging reports from the 'doll dressing parties' that had been held during August.

"Rally Day was the first Sunday in October, and I called for all dolls to be sent to the church the Saturday before. We borrowed a large ship, made of wire that had been used by a florist, and by the use of yellow and white bunting (our Sunday-school colors) and cardboard, we made it into a regular ocean liner, with three decks, smokestacks, sails, etc. We removed a large swinging blackboard from its frame, and this made a fine place to suspend it. The frame was wound with yellow and white cheese-cloth. On a table below, a sheet was puffed out over some boxes, and with some

crayon we made blue sea with white waves, 'breakers and all.' I have a large class of young ladies (about fifty in all) and I called on them to help. About a dozen came, and we made long strings of ribbon penants, and put a beautiful silk American flag at the stem and a Chinese flag at the stern.

"I can not express our joy when the dolls began to pour in, and we arranged the passengers 'ready for sailing.' We made the railing of wire, wrapping it with ribbon, and then stood the dear little things close together along the three decks. Some were large, some were small, and some were 'middle-sized,' and such a variety—young men and young women in traveling suits; brides and grooms in veils and dress suits; babies in long clothes, and sailor boys in middy suits; Red Cross nurses and doctors with medicine chests, and countless others.

"When the ship was unveiled and the breezes from the window caused it to sway and the flags and penants to flutter, it was, indeed, a beautiful sight. Our exercises were something like this: A speech of farewell to the ship, *Good Will;* a word-picture of the land the dolls were going to; the boys and girls they would cheer, and a description of Miss Sollman's school. There was, of course, appropriate music interspersed through the whole.

"The ship was between four and five feet long, and we had about two hundred dolls, counting many small ones."

A Doll Reception

Some years ago the Alexander Proudfit Mission Band of the First Presbyterian Church, Springfield, Ohio, drest a number of dolls for a missionary in Syria. When they were ready, a reception was arranged for them in the church parlor, to which each member of the band was allowed to bring her parents and one other friend. The dolls were arranged on a large table, in the middle of the room, and each girl named her own, pinning a strip of paper with the name to the dress.

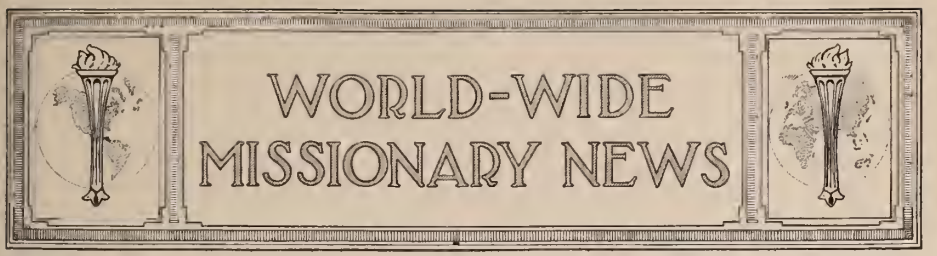
After a short, bright program of missionary music and stories, refreshments were served. Then each girl wrapt her doll in a sheet of tissue paper and placed it in the large box in which it was to travel to Syria. Of course, the packing had to be done over again, but placing the dolls in the box gave the girls a real sense of the journey on which they were going. The evening was much enjoyed, both by the girls and their parents, whose interest in the band was greatly augmented thereby.

A Doll and Scrap-Book Contest

In *The Chronicle* (organ of the London Missionary Society), the Rev. R. W. Newlands tells of a novel doll and scrap-book contest held in his church at Checkheaton, England.

The girls had been asked to dress dolls to send to the foreign mission field, and so much interest developed that the boys began to ask, "What can we do?" So it was decided to have them fill scrap-books to be sent with the dolls. When they were all ready, an exhibition was held that was attended by a large number of people.

"It was a success beyond our expectations," says Mr. Newlands, "and I am sure will lead to a great increase of interest among our people, old as well as young. We had one hundred and eighteen dolls and forty-five scrap-books exhibited. We decided to send one-fifth of both dolls and scrap-books to each of the five London Missionary Society missions—in Madagascar, India, China, Africa, and Samoa. Each doll and scrap-book had a number to be used by visitors in voting for the favorites. A frame in front showed the location on maps of the five missions to which the dolls and books were to be sent."



EUROPE—BRITISH ISLES

Missionary Gifts and Deficits

THE Society for the Propagation of the Gospel (S. P. G.), like the Church Missionary Society, has achieved a record, having received nearly £34,000 in 1913 more than in 1912, and also more offers of service than ever before. The London Missionary Society, which began its financial year with an accumulated deficiency of some £70,000, acknowledges £73,000 received to a special fund to expunge these arrears, and also an increased income of nearly £10,000 toward the ordinary expenditure of the year. The Baptist Missionary Society ended the year nearly £10,000 short, but in a few days the deficit was reduced to about £2,000—and notwithstanding the fact that the Baptists have just raised a sustentation fund of a quarter of a million pounds. The Wesleyans have completed their special £250,000 for missions; the United Methodists and the Primitive Methodists have surpassed previous "records."

The United Free Church of Scotland makes a fine showing with an increase of £52,778, and a total of £14,000,000 raised for church work in the thirteen years since the union.

A Missionary Press Bureau

AN office has been established at No. 3 Tudor Street, Blackfriars, London, E. C., for the supply of reliable missionary news to the daily press. This is under the control of a joint committee of the National Laymen's Missionary Movement and of the Conference of British Missionary Societies. At the head of the organization is an experienced journalist, Mr. Charles T. Bateman, who will gather the news direct from the missionary societies and present it to the newspapers with the aim of giving to the public reliable and interesting news concerning missions.

Giving a Tenth

THERE is a certain church (the *Christian Sun* assures us) which gives, not a tenth of its money merely, but a tenth of its membership for the furtherance of the Gospel. "This church has 1,995 members, from which membership there are now in the field 196 pastors and evangelists. Of this number the church itself supports 92, the remaining 104 being volunteer workers who support themselves or are supported by the people among whom they labor. Last year this church established 52 other churches or regular preaching-places."

Need of Missionary Nurses

AT the twelfth annual meeting of the Nurses' Missionary League, it was stated that 31 members of the League had gone to the mission field since March, 1913, to work under 16 different societies—a larger number than in any previous year. The number of new members who had joined during the year was 272, and there had been encouraging improvement in many of the branches in hospitals—which now numbered 65 in the British Isles—while new branches had been formed in Canada and Australia. The League had been well received by the matrons of many hospitals, and the link between

it and the missionary societies was becoming stronger.

The great need for more nurses in the mission field is strongly emphasized by Dr. White of Persia. In his own Society, there are 90 hospitals and dispensaries, 87 doctors, and only 67 nurses. The nurse has an immense sphere of influenee—all kinds of men, from princes to brigands, coming to the hospital, and the object-lesson of the nurse's life is often the strongest proof to them of the love of God.

For London Young Women

A GREAT scheme for raising 2,000,000 shillings for Young Women's Christian Association work was recently launched in London, when a meeting was held at the Mansion House to explain the urgent need of extending the work among business girls in London. There are 522,000 wage-earning women in London under the age of 35, and of these, 300,000 are under 25 years of age, and an increasingly large proportion are in need either of safe and inexpensive lodgings or of restaurants where inexpensive meals can be obtained. The Young Women's Christian Association, which has already several hostels in London, is now anxious to open a model hostel for business girls in the West Central district, and clubs with restaurants in Bloomsbury, Kensington, and Kilburn. With the whole sum for which it is appealing, it hopes to establish similar institutions in many of the large towns.

THE CONTINENT

Norway Foreign Missions

THE Foreign Missionary Society of Norway is operating in South Africa, the Island of Madagascar, and in China. In the year 1911 no less than 5,359 persons were baptized in these different fields. In Madagascar, the work has been considerably hindered by the interference of the French Government, which has sometimes closed the schools and the churches and has thrown the native Christians into prison. But the work could not be stopt. Many of these native Christians imitated the Christians of the first centuries, and rejoiced to be cast into prison for Christ's sake. In South Africa the native Christians contributed 4,800 crowns for the work, in Madagascar 41,500 francs, and in China 1,400 crowns. In the home country the income of the Society for the year was 795,000 crowns.

Students of Southeastern Europe

THE commission appointed by the World's Student Christian Federation to study the colleges of southeastern Europe met in Vienna, in December, and outlined a plan of work to cover two years. It is now expected that the next meeting of the General Committee of the Federation will be held in that part of the world, probably in Prague, soon after Easter in 1915. The quincentenary Huss celebration is to be held in Prague that spring, and the Czechs, at least, will be especially susceptible to religious impressions. This commission will report at that time, and make its recommendations for future work. Simultaneous with the meeting of the Federation Committee, it is planned to hold a conference of student leaders from all southeastern Europe, including Russia and Turkey. Racial and national prejudices make all this field a particularly difficult one, but some far-reaching spiritual results have followed the visits of Miss Rouse and Mr. Wilder to the student centers of Austria-Hungary, Poland, and Bohemia, and the work is being built upon the sure foundation of Bible study.

The Liquor Curse in Russia

ALCOHOLISM and its resultant evils have awakened the Russian bureaucracy to the necessity of taking measures against the ever-growing con-

sumption of liquor by all classes of the population. The Council of the Empire, the Russian Upper House, has been considering the Duma's project dealing with this scourge, and the debates that attended the consideration of the bill are highly illuminative of the financial policy of the Government. Count Witte, the author of the State liquor monopoly, was very frank in his condemnation of it. The monopoly of vodka has not reduced drunkenness, and he made an impassioned appeal to save the country from the clutches of alcoholism. After several days' discussion, the Duma's project was deprived of all its vital features and reduced to a minimum of effectiveness. The new law merely limits the sale of vodka to the hours betwen 9 A. M. and 11 p. m. in cities and towns, and to 6 p. m. in the rural districts, and forbids it in public places, such as government buildings, theaters, etc. The press are unanimous in their criticism of the new law, and predict its complete failure to remedy conditions in the least, but disagree as to the best means of eradicating the evil.

A Model Prison in Siberia

THE reports concerning the treatment of prisoners in Siberian prisons usually speak of cruelty and barbarity, so that it is refreshing to read in *Evangelical Christendom* concerning Mr. Adam Podin's visit to the great prison in Tomsk, in which he preached to about 1,000 inmates. He says, "The prison could be called the model prison of Russia, and perhaps it would not be too much to say, a model prison of the world." The Governor is like a father to his children and has found work for each one. They have factories within the prison, and their own electricity—everything done by electric power. Dutch tiles are made on the premises, and the best bricks are produced in their kilns. They make their own boots and shoes, weave all kinds of cloth, and clothe 600 soldiers from head to foot. Besides, they have two farms, where the criminals are working in the field. The prisoners are not guarded by soldiers, but all answer to roll call. It works well, and they do not run away.

Methodist Magic in Russia

ILLUSTRATING the ignorance and superstition that prevail among the Russian class, Dr. George A. Simons, of the St. Petersburg Methodist Mission writes that the story is circulated that everybody who becomes a member of the Methodist Church must sign a paper with blood from his or her own finger. These papers, it is said, Dr. Simons collects and hangs on the wall in his home. So long as the members who have thus pledged themselves remain true to the Methodist Church and live according to its rules, they are safe. But if any one goes astray, Dr. Simons knows it immediately, wherever that person may be. Accordingly, he takes a revolver and shoots the paper that person signed, with the instant result that the backslider drops dead, no matter where he or she may be.

NORTH AMERICA

Changes in Presbyterian Home Mission Board

THE Presbyterian Board of Home Missions, as reconstituted at the Chicago Assembly, held its first meeting in New York, June 11, and received the resignation of the president, Dr. D. Stuart Dodge, whose age and health make his retirement necessary. The resignation of the general secretary, Dr. Charles L. Thompson, was also accepted and he was named as the representative of the board to advocate the home mission cause throughout the church.

The General Assembly authorized the appointment of three coordinate secretaries, for which the board has named

two former associate secretaries, Dr. John Dixon and Joseph Ernest McAfee, and Dr. Baxter P. Fullerton, its field secretary for the southwest. The duties of the secretaries were designated only tentatively, and later readjustment is probable.

A Study of Denominational Responsibility

AN interesting report was given at the General Synod of the German Reformed Church (in May), by four commissions appointed last August. These commissions considered the following themes: The world task of the denomination; the membership and distribution of the denomination; the history, organization and administration of the denominational work, and, finally, the material resources of the denomination, with plans for financing the Church's work.

The first of these four commissions has the whole world under review and it passes on the judgment that the German Reformed Church is responsible for 10,000,000 heathen. Their particular share is three and one-half million Japanese, three and one-half million Chinese and three and one-half million Mohammedans. The Church is already conducting extensive missions in Japan, spending $50,000 anually. Its Chinese work should be extended, the Commission finds, to an expenditure of $300,000 annually. It is recommended that work be undertaken in the Sudan.

Within the field of home missions the Commission accepts responsibility for a large number of German immigrants into the United States and Canada, for 125,000 Hungarians, for 125,000 Bohemians and for 15,000 Japanese on the Pacific coast. It agrees to share with other denominations of the Presbyterian group responsibility for 4,000,000 negroes. At present $200,000 a year is being spent for home missions, and an almost fourfold increase is desired.

New Presbyterian Recruits

THE Presbyterian Board of Foreign Missions (North), has recently held its Seventeenth Annual Conference with newly appointed missionaries. One hundred and eighteen have been sent out during the past year and 72 more are expecting to sail during the year ending April 1, 1915.

Southern Baptists Reorganize

THE Foreign Mission Board of the Southern Baptist Convention has been reorganized, and the following secretaryships established: Dr. R. J. Willingham, General Seretary; Dr. William H. Smith, Corresponding Secretary; Dr. J. F. Love, of Dallas, Texas, Home Department Secretary; Dr. T. B. Ray, Foreign Secretary.

The duty of Foreign Secretary shall be to conduct the correspondence with the missionaries and keep in close, intelligent and sympathetic touch with all the work on the foreign field, making occasional visits to the mission fields and bringing recommendations to the Board concerning its missionary policies on the field.

Work of the "Living Links"

IN the foreign missionary work of the Disciples of Christ there are now 163 churches and 28 individuals that are "Living Links," *i.e.,* supporting their own representatives on the foreign field. Rev. Robert G. Frank, in the *Missionary Intelligencer,* illustrates this system by the case of a church in Liberty, Mo. Each member was asked to subscribe. No one was asked for more than $15 or less than 25 cents annually. There were only two gifts of $15, and only 29 of $5 or more. The $600 was in this way easily raised. The remainder of the missionary's salary, and the expenses of his work, are provided out of the general fund of the Foreign Christian Missionary Society. Dr. Paul Wakefield is the representative of this church as a medi-

cal missionary in China. He and his family are located in the Christian Hospital at Lu Chow Fu—the largest hospital of the foreign Christian missionary society in the heathen world. Last year 28,204 cases were treated in and through this hospital.

Foreigners in American Universities

IT may be to many a surprize to learn that during the last year nearly 4,000 students from foreign countries were enrolled in 275 different American colleges and universities. One is prepared to read that China had 594 and Japan 336 students here, but the following items are unexpected:

Great Britain and Ireland were represented by 212 students, Germany 122, Russia 124, France 45, Sweden 41, Italy 38, Austria-Hungary 34, Switzerland 29, Norway 26, Greece 22, Spain 20, Netherlands 19, Bulgaria 15, Rumania 6, Belgium 4, Portugal 3, Montenegro 1. New Zealand was represented by 56 students, Egypt by 15, Liberia by 2, and South Africa by 44. From the American possessions, Hawaii sent 108, Porto Rico, 215, and the Philippines, 111. India had 162 students, Turkey 143, Korea 13, Persia 21, and Siam 13. Of the Latin-American countries, Mexico, with 223 students, heads the list—*The Christian Intelligencer.*

Roman Priests in the Episcopal Church

THERE is a feeling that the Roman Catholic Church has been, to a considerable extent, the beneficiary of neo-Catholic tendencies in the Episcopal Church. The *Churchman,* however, reassures us categorically as far, at least, as the American Episcopal Church is concerned.

"We know," it says, "that there are more Roman Catholic clergy desiring to enter our ministry to-day than clergy who have gone to them from us in a generation. We know that hundreds of persons, baptized in the Roman Church, are confirmed in our Church every year, and with no attempt on our part to proselyte."

New York's Non-Churchgoers

IT is estimated that over three million of the population of Greater New York do not attend church or Sunday-school. This is not necessarily an indication of antagonism or even of indifference to Christianity, but is largely due to ignorance. Underneath that ignorance is a great heart-hunger for a vital and vitalizing experience of God's power and love.

Last summer 680,000 of these heart-hungry people listened to the Gospel message from the workers of the Evangelistic Committee of New York City in the shops, tents, and halls and on the steps of churches. Nearly 100,000 of these were boys and girls. In the shops, 32,498 men and women heard the Gospel. The Gospel was preached in eleven foreign languages.

In the public squares and on the street corners men and women gather daily to listen to the message given both in song and address.

This summer the Committee is planning to reach 1,000,000 people, but they need financial support. The treasurer is Mr. John Nicolson, 541 Lexington Avenue, N. Y. City.

A Visit to the American Bible Society's Agencies

REV. WILLIAM I. HAVEN, D.D., one of the Corresponding Secretaries of the American Bible Society, will sail from San Francisco in August, to visit the important fields of the Society's work. Accompanied by Mrs. Haven and Dr. and Mrs. A. F. Schauffler, he will visit Japan, Korea, China, the Philippines, Siam, and the Levant.

In the Far Eastern Agencies last year the Society circulated 2,261,597 volumes; in the Levant Agency, 156,-

926 volumes; making a total in all these Eastern Agencies of 2,418,523 volumes.

For a considerable period the appropriations for these Agencies have been in the neighborhood of $200,000 a year, and in addition to the agents of the society at headquarters in Yokohama, Seoul, Shanghai, Manila, Bangkok, and Constantinople, 601 other workers, colporteurs and correspondents, have been engaged in the work of distribution.

What the Gospel Did for an Indian

WOLF CHIEF in the reservation of Elbowoods, North Dakota, a man of sixty years of age, talked with the Government superintendent of the reservation as follows: "I used to be a wild Indian with bad works, taking scalps, hunting women, stealing horses and the like. Christ's teaching and our following His Spirit has changed us—some of us. You say that many of our young men have bad habits and make trouble. You should give yourself up to Christ and follow Him, and He will help you as He has changed us, and your influence would have strength to save our people."

A Notable Negro Achievement

BOLEY, one of the several colored towns of Oklahoma, is often written of. The latest report claims a population of 4,000; a bank with a capital and surplus of $11,500, and deposits of $75,804.44; twenty-five grocery stores; five hotels; seven restaurants; water-works worth $35,000; electric plant worth $20,000; four drug stores; four cotton gins, ranging from $8,000 to $12,000 in value; one bottling works; one steam laundry; two newspapers; two ice-cream parlors; two hardware stores; one jewelry store; four department stores; a $40,000 Masonic Temple; two colleges; one high-school; one graded school; two city school buildings; one telephone exchange, costing $3,000; 842 school children; ten teachers; six churches; two livery stables; two insurance agencies; one second-hand store; two undertaking establishments; one lumber yard; two photographers; one bakery, and one of the best city parks in the State. The post office here is the only third-class post office controlled by negroes. Its postmaster is the highest-paid negro postmaster in the United States. The sidewalks throughout the city are constructed with the best cement and the streets are well lighted by the electric plant.

A Missionary Magistrate in Alaska

MANY a missionary has found that the work of bringing the Kingdom of God to earth has led him into unexpected lines of activity. When Dr. Grafton Burke went to Fort Yukon, Alaska, as a medical missionary, he did not expect to become justice of the peace. But the presence of dissolute white men, "low-down whites," as they are called, was so corrupting the morals of the place that application had to be made to the Federal judge at Fairbanks for a resident magistrate, Dr. Burke was appointed.

When he set out to drive the liquor-sellers out of business because they were poisoning the ignorant Indians, he had a big fight on his hands, and the odds were against him.

The chief commercial power in Alaska is a company that are also the largest wholesale liquor dealers in the country, and indirectly as well as directly the liquor interests in the country, subordinate and principal, are opposed to the laws framed for the protection of the Indian.

Dr. Burke has fought a brave and—as it seems at present—a losing fight. But he is still justice of the peace, still resolute to suppress the drunkenness and flagrant immorality that often disgrace that place.

LATIN AMERICA

A Brazilian Pastorate

REV. HERBERT S. MANCHESTER, D.D., of the Presbyterian Church in East Boston, has been appointed recently to take charge of a new union church in Rio de Janeiro, Brazil. The Conference of the Foreign Mission Boards of North America has one committee composed of six members of various denominations, of which Robert E. Speer is chairman, with the responsibility of nominating and sending pastors to English-speaking congregations in the foreign field. Ten or more churches are now under the care of this committee, in Japan, China, Mexico and South America. In the beautiful city of Rio de Janeiro are about 5,000 English-speaking Protestants without a pastor, and it is to them that the committee is sending Dr. Manchester. A union church is being organized, and the promise of success is great.

"The Doctrine of Demons"

"A SHORT time ago," says Rev. Eduardo Zapata, a native Methodist preacher in Mexico, "the State of Oaxaca was visited by a group of Romanist missionaries who, when they arrived at the towns where we have well-established work, announced that Protestantism is the doctrine of demons, and a sect which is anti-patriotic and full of immorality. Some of the more fanatical families withdrew their children from our schools, preferring that they should remain without instruction but 'blest,' and deciding that they should not attend Protestant schools 'where their innocent souls would be condemned.'

"In the town of Santa Inez del Rio, also in Oaxaca, the people, seeing that the authorities did nothing in their favor last year, but everything for the priests, have just elected new officers, all of whom are Protestants. The Catholics themselves declare that these are good and progressive people."

AFRICA

Modern Education in Tunis

THE effectiveness of the indirect approach to the Mohammedan problem, which modern education is making is pointed out in an article by Frank Edward Johnston, in a recent number of the *National Geographic Magazine*.

"The French have made public instruction compulsory throughout Tunisia, and even in the far-away Troglodyte villages, small schools are to be found, which as a rule, are attended only by the boys, but some of the broad-minded and intelligent Arabs are sending their daughters. These public schools have both Arab and French instructors, who teach history, geography, reading, writing, and arithmetic.

The result of these public schools is that the younger generation can speak, read, and write excellent French, whereas most of the older men do not understand a word."

With access to French literature the hitherto circumscribed horizon of the Arab's vision is immensely enlarged. The forces of civilization can not fail to direct attention to the spiritual power which underlies them.

Bishop Lambuth's Prayer Answered

WHEN Bishop W. R. Lambuth recently established a mission of the Methodist Episopal Church, South, in the Kongo some members of the Southern Presbyterian mission accompanied him on his journey to select a site for the mission. Before they started, the people came together, and prayed that the Lord would lead Bishop Lambuth and his party to the right place, and "help them to know it." On the forty-first day of their journey, they walked into the largest village they had visited, and were greeted with great cordiality by the chief, who recognized in the leader of the Christians accompanying Bishop Lambuth his old boyhood friend. He begged him to stay in his village and

asked the significant question: "What has your God raised me up for but to help you in your effort to establish a mission?" Bishop Lambuth said that the entire incident served as an unmistakable indication that God had led them directly to the right place, and He had "helped them to know it."—*Christian Observer.*

Presbyterians at the Front

ONE-THIRD of the members of all Christian churches in the Kongo are in missions conducted by the Southern Presbyterian Church. The population of the four stations in which this church is working—namely, Luebo, Ibanche, Mutoto, and Lusambo—is 1,700,000. Sixteen ordained ministers and one physician, 2 single women and 14 women who are wives of missionaries, making a total of 33, are engaged in this work. The total number of communicants in all the churches of this mission is 10,360. The total number of the Christians in the entire Kongo is only 30,000. From this will be seen how great is the responsibility of the Southern Church for the work on the Kongo.

Waiting 25 Years for a Missionary

REV. JOHN M. SPRINGER, a missionary in South Africa, says that many years ago two men from the Blaauw Berge Range traveled 700 miles to Port Elizabeth, where they worked on the docks shoveling coal by day, and attending the Wesleyan mission school evenings. They were both converted, baptized, and joined the church.

When, after three years, the time came for their return to their own people, they asked the missionary if he would not send a teacher to their country.

He promised them he would do his best and send them the first missionary available. But the years wore on and the missionaries were few, and each one was needed elsewhere more than there; and then the man of God who made the promise died and the men from the Blaauw Berge were long since forgotten. Twenty-five years later a young missionary named Lowe, was passing through that district to open up new work. As he approached one kraal the people came thronging to meet him with shouts and excitement, which left him in doubt whether they meant peace or war.

Soon two elderly men came forward and said:

"We knew God would send us a missionary. All these years we've been praying for a teacher to come, and every day we have watched this trail for him."

Zulu Politics and Missions

REV. JOHN L. DUBÉ, the founder of the Zulu Christian Industrial School, is now president of the "South African Native National Congress," an organization which represents the interests of ten million natives in South Africa. These natives have no direct representation in the Parliament, and they have recently elected Mr. Dubé to lead a deputation of six men to go to England and appeal to the King for the repeal of the Natives' Land Act which has been passed by the South African Parliament. This Act practically reduces many natives to serfdom by forbidding them to buy or lease land except as servants to European landowners. Such legislation can not fail to hinder greatly native progress, as it prevents the development of home life and takes away the highest incentives to industry, thrift and education.

Mr. Dubé's political work has brought him into contact with many influential chiefs, who have been eager to commit their sons and daughters to the care of his Christian school at Olange. In the superintendent's absence, this school has been in charge of Mr. Charles L. Dubé, who has proved an

efficient manager. The number of pupils has made enlargement imperative, since the Government inspector recently said that if the school was to retain Government aid, a larger chapel must be built. A girls' dormitory has just been constructed at the cost of $7,500, and money must now be secured for a chapel and a trade building. Books for the library, an endowment fund and scholarships are also needed. The buildings are erected entirely by native labor, and the boys of the school do much of the work which would be a credit even to skilled white labor. The other departments of the school are proving a boon to the natives, and a recent visit from Rev. David Russell, an evangelist, led to the conversion of forty boys. Many former pupils hold important positions in various parts of South Africa.

MOSLEM LANDS

Recent Statistics

PROFESSOR D. WESTERMANN and Dr. S. M. Zwemer collaborate in producing a New Statistical Survey of Mohammedanism, wherein they give the figures in great detail, the summary of which is:

	TOTAL	UNDER CHRISTIAN RULE
Asia	156,690,110	123,690,310
Africa	42,039,349	41,836,344
Europe	2,373,676	1,373,676
America	174,061	174,061
Australia	19,500	19,500
Total	201,296,696	167,093,891

Teachers Needed in Turkey

YOUNG TURKEY has awakened to the need for education and is willing that its women should have their share, and the young women are eager to be taught. There is an opening for teachers who will go for periods of two, three and five years. With 54,546 girls of college training (the same proportion would have given China six), one would suppose that our young women would be eager to avail themselves of this unique opportunity to combine the experience of life in a foreign land with the possibility of helping forward a movement of such great significance.

It is strange that it does not meet with great response from Christian American girls who are eager for a share in big and important things. One board needs twenty-five young women to go at once and fill places where history is visibly enacting before the eyes, and where they would have a share in shaping permanent civilization. This board has been searching for a long time, in many places, but still these places are unfilled.

Islam Turning to the Lord

A MISSIONARY who has traveled much in Moslem lands, writes:

"The day has come for the redemption of Islam. Two hundred million people, one-seventh of the world's population, burdened with the accumulated superstition, stagnation and oppression of 1,300 years, are beholding a new vision. The old system has had its day, and has become effete and worthless. Millions are plunging into a deeper night over the precipice of doubt. The political events of the past eighteen months in the Moslem world have foreshadowed the collapse of the Ottoman Empire and the social disintegration of the Moslem's religion. There is abundant evidence that this conviction is strengthening in countries where Islam has been supreme. The downfall of the supremacy of the state carries with it the dissolution of the Koran faith, where they have been one and inseparable. The loss of Morocco, Tripoli, the Aegean Isles and Turkey in Europe has shocked the dominion of the Sultan. Failure in diplomacy, bankruptcy in finance, and the loss of 7,500,000 sub-

jects have destroyed the prestige of Islam as a church. Its strongest supporters are dazed and unnerved by this sudden blow. Revolution in Arabia and Persia, with serious dissension in the home government, threaten disaster, so that people on the streets not only in London, but in Beirut and Damascus—now discuss the partition of these countries among European nations.

Chaos in "European Turkey"

WHAT was once described as European Turkey continues to be a center of angry strife among the impulsive peoples of different races who make up the population of the nations, and between the governments of the different nations. What is to be the outcome of the Albanian uprising is not yet apparent. The attitude of Turkey and Greece toward each other appears to promise renewal of war. Turkey is unwilling that Greece should retain the territory which fell to her as spoils of the Balkan war. Both nations are in the market for warships of modern type. This may be interpreted as implying purposes of reprisal, or it may mean, as our statesmen declare is the result of our dreadnaught extravagance, an assurance of peace. Greece has paid $1,250,000 for a cruiser which had been built by Americans for the Chinese Government. Greece would also buy two American warships, the *Idaho* and the *Mississippi*, if Congress will consent in a bill now pending. Greece is further represented as negotiating for two dreadnaughts being built at New York for Argentine. Turkey has just bought a Brazil dreadnaught which is building in a British shipyard.

The Caucasian Provinces

"A GREAT part of the Armenians are scattered through the Caucasus provinces of Russia, and I had an interesting trip in that region last summer. The Caucasus is next door to Asia Minor, and the peoples of the two are quite similar and quite intimate in their relations. We are within the Russian sphere of influence in Turkey. A good many workmen go over the border for a time, and come back with Russian money in one pocket and a Russian transport in another. I was surprized to find so many evangelicals in the Caucasus—Lutherans, Baptists, Molokans, Armenians, and perhaps others. There is a real Gospel leaven there, especially in many Armenian communities, where a connection is traced with the Paulicians of early Christian history."—*Rev. G. E. White.*

INDIA

Great Joy in Christianity

TO show the power of a truly Christian life, the Rev. W. Booth, who is in charge of the northern division of the Tamil Coolie Mission, Kandy, relates the following: The father of a lad named Stephen who was baptized in 1911, went to the catechist after he had preached at "muster," one day, and said: "Sire, there is a great joy in Christianity. I opprest my son so much for becoming a Christian, yet he did not leave off going to church or worshiping God. Before he became a Christian there were always complaints about him on the estate, and he was very wicked; but now there is not a word against him. He does not touch liquor. Tho we hate him much, he obeys and loves us. The present life he leads is wonderful. What is the cause of all this?" The catechist explained to him the state of the sinner and his end—salvation through Christ; and the eternal joy in heaven. The father said: "Through ignorance I walked in the wrong path of eternal perdition.

Open Door for Untouchables

BISHOP F. W. WARNE writes: "Imagine yourself in the heart of India, and surrounded by sixty millions of people capable of Anglo-Saxon development, and then weigh these facts: Hinduism, through a number of active organizations, is exerting itself to save the people of India for Hinduism, and is using two powerful weapons—one, intense persecution if they become Christians; the other, offering to lift them into caste privileges if they remain in Hinduism. Mohammedans, to get them into their fold, are using the enthusiasm and fanaticism that has caused Mohammedanism to conquer and spread so mightily. Over against 250,000 Hindus and Mohammedans who are now waking to the urgency of the situation, all the Christians in India are but a little company. Both Hindus and Mohammedans recognize now that if these millions accept Christianity and Christian education in India, the land will become Christian. In the findings of the recent National Conference in India are found these significant statements: "The widespread movements toward Christianity among the deprest classes of Hindu society and many of the aboriginal tribes during the last fifty years have recently assumed greater proportions, and have thus opened a great door of opportunity for the Christian Church. There are about fifty millions of these people, and the experience of the past has shown that in many parts of India they are extraordinarily open to the message of the Gospel. There are also many indications that the movements among these classes are spreading to the caste people.

Progress in the Panjab

AMONG the forces working for the transformation of the five million people of the Panjab in India, are the 75 missionaries of the United Presbyterian Church of America. A college, a theological seminary, four high-schools, 20 lower schools and four hospitals are included in their equipment.

The people are increasingly open to the Gospel. Rev. W. T. Anderson says that where two years ago they were stoned in Hazro, one of the large cities visited, and last year the opposition was strong, this year a banker asked the missionaries to open a school. The missionary went—preached in two banks, the police station and the home of the magistrate, and in the bazaar.

The need of Christian education is clearly indicated in the Indian opinion of women, revealed in the proverb: "Woman is a great whirlpool of suspicion, a dwelling-place of vice, full of deceit, a hindrance in the way of heaven, the gate of hell." The difficulty of reaching the women, so despised by men, is noted by Miss Corbett, one of the missionaries, who says: "We stayed for a little while in the street, where some women gathered about us, but a man came along and drove them away with a whip." When some of them had listened to Christ's invitation to the "weary and heavy laden," they turned away, saying, "There is no such good news for women in our religion."

There are, however, many incidents to show that the Gospel is bringing new light and hope. In one year the United Presbyterians alone received nearly three thousand in the Panjab mission on confession of faith, and now they have a Christian community of over fifty thousand.

A New Edition of Judson's Dictionary

IT is highly appropriate for this centennial year that the Baptist mission press at Rangoon should be publishing a new ediion of Judson's Burmese Dictionary, enlarged by the late R. C.

Stevenson, a Government official. Dr. Evelyth, of the Baptist Mission, is responsible for the final revision. This press has grown to the point that its annual gross business amounts to $140,000. Its last report showed the publication of 76 titles during the year, 49 of which were religious literature and 20 school books. The languages used are Burmese Karen, Talain, Kachin, Taungthu and English.

Lowering the Flag of Paganism

THE Rev. William Peters of the North India Methodist Mission writes:

"Recently I visited the work on Ujhani circuit where lives an old Hindu more than seventy years of age. All his life he had been an idolator and had done everything in his power to prevent the spread of Christianity. He built a great heathen altar in front of his house, and hoisted over it a large pagan banner. Revival meetings were held by the Christians in this village. The power of God took hold of his soul and he pulled down his flag, broke down the altar, and with all his heart accepted Jesus Christ as his savior."

CHINA

Population of the Republic

THE most recent and, in fact, the only trustworthy enumeration of the population of China shows that in the limits of China proper there are 302,000,000 people six years old and over. When those under six years are added, it brings the population up to about 320,000,000. Taking the country as a whole, the density of population averages that of the State of New York, or 208 to the square mile. In some provinces it is greater, but in some parts of the country the population is relatively as sparse as that of Maine. If the United States had as many people to the square mile as China, however, our population would be over 600,000,000.

Cheering Signs of the Times

DR. W. E. STRONG writes in the May number of *The Missionary Herald*: "China has moved. She has been compelled to see and hear new things. There is a new spirit astir; many of her boys and girls are slowly being educated to a broader and nobler view of life. Some of her people, altogether a good many, are enfranchised from old bondage, but the task is little more than begun. China has not yet, in the mass of her life, clearly broken with her past. The great body of her people cling duily to the old ways. At Nanking, the Y. M. C. A., following up certain ministrations of aid rendered after the revolution to the abandoned *literati* of that ancient educational center, opened for them some Bible classes, sending invitations to those whose names they had. Out of 600 so addrest 300 were on hand the first Sunday; the number has now grown to 500. The teachers are Chinese students in the Union Theological Seminary connected with Nanking University. This university has another large group of these *literati* enrolled in its normal school, where under Christian influences they are being prepared to teach again in China's new day. It is such reports that one gets everywhere he goes—definite facts as to new lines of approach, new influences set in motion, a fresh zest to the old tasks."

Chinese Break with Idols

THE Shanghai District Conference was held recently at Tsaung Lien Daung. At the love feast on Sunday, a man testified to the great blessing he had received during the conference. Before, he had been a sorcerer and made his living by selling paper gods. When he finished his testimony the presiding elder asked him if he was not willing to give up his old trade. He said he

was, and went home at once, brought his entire stock of idols, and burned them before us all. Some one asked him how much they cost him and he replied a half month's rice for himself and family. The presiding elder made up the money to reimburse him, but he refused to take it, saying it would be no sacrifice for Christ if he allowed us to repay him; that if we would only permit him to sell Bibles he would be perfectly happy, and thought he and his family would not suffer. From an idol vendor to a Bible colporteur. As the flames which consumed the empty vanities died away we all stood around and sang, "Onward Christian Soldiers," and that bugle blast of the living God meant more than it ever meant before. The elders of the city turned over the City Temple to us for the evening evangelistic service for men. Think of it! The Gospel preached within the very shrines of heathenism! The preachers stood on the side of the temple opposite the idols, and facing them, while in between stood some 400 men quietly, intently listening to the story of Jesus. Their backs to the idols, their faces toward the Gospel—that is prophetic of the future of this great nation. Can any one refrain from exclaiming "Hallelujah! The Lord God Omnipotent reigneth."

Kalgan Burned by Troops

A DISPATCH from Shanghai says that the town of Kalgan, 125 miles northwest of Peking, was sacked, but the foreigners in the city were not harmed. The Chinese garrison at Kalgan, composed of 6,000 soldiers, are said to have mutinied and then looted and burned the city, killing all who resisted them.

The population of Kalgan is estimated at 70,000. There are five missionaries in the city, which is a walled town of Chihli Province. The missionaries represent the British and Foreign Bible Society, the Methodist Protestant and the North Chihli Missions.

Multiplication of Girls' Schools

THE first school for Chinese girls was opened by Miss Aldersey of the Society for Promoting Female Education in the East, in 1844. One of her first pupils, Mrs. Lai-sun, was present at the centenary of Protestant missions in China, in Shanghai in 1907. The pioneer girls' schools in China were missionaries' schools, and, as a rule, the children were the poorest of the poor, whose parents had to be bribed to send them by promises of food and clothing—homeless foundlings whom none but the missionaries wanted, and despised little slave girls. By degrees in the boarding-schools the girls themselves began to do something toward their support; the course of study became broader, and it became manifest to an ever-increasing number of the Chinese that women not only could be taught, but were the better for being so. Nevertheless, for fifty years the education of girls was left practically entirely to the missionaries. In 1898, a pioneer girls' school was established by the Chinese in Shanghai, with over thirty carefully framed rules, and partly under the tutoral care of "learned women" from mission schools, probably because no others could be found equally competent in Western subjects. But the Empress Dowager frowned upon it, and within two years it had been closed. To a certain extent, however, the views of the Empress changed with the times; for a few years later she summoned Dr. Headland of Peking University to her, and giving him a chair inquired at length into the system of female education in America. "I have heard," she said, "that in your honorable country all the girls are taught to read." "Quite so, your Majesty." "And are they taught the same branches of study as the boys?" "In the public schools they are." "I wish

very much that the girls in China might also be taught." Yuan Shih Kai, then the progressive viceroy of the province of Chihli, pushed schools for girls in his territory with great energy, and they have since multiplied throughout the empire. The great difficulty was to find teachers, and one suspects that a women's normal school opened by Chinese with the avowed purpose of furnishing "quickly made teachers" was not a real success.

Preaching the "Foreign Doctrine"

IN one of the cities of the Peking district, the district superintendent was greatly interested to be told that the magistrate of the district was preaching the "foreign doctrine." He had issued a proclamation prohibiting the opium traffic and gambling, and was exhorting the people to abandon idolatry and foot-binding, declaring them to be foolish and hurtful. He had also opened a reading-room in the city, supplying it with magazines and daily papers, and had made arrangements for teachers to read and explain them to those who could not read for themselves, but who were sufficiently interested to come and listen. Some of the leading *literati* go there regularly to preach reforms. One in particular is very earnest and enthusiastic on the subject of reforming evil customs, and commends the church for advocating doctrines that benefit the people.

JAPAN—KOREA

Training Sunday-school Leaders

PLANS are being considered for the erection in Japan of an educational building of unique character. To meet the need of trained Sunday-school leadership, the World's Sunday-school Association purposes to erect, as part of the proposed Tokyo Christian University system, a school of Sunday-school method, similar to the Hartford School of Religious Pedagogy at Hartford, Conn. This school will serve admirably to make permanent the Sunday-school spirit and impulse which may be generated in Japan by the Tokyo Convention. Rev. Horace E. Coleman, of the Friends' Mission, who was chairman of the committee of arrangements for the Heinz Oriental Tour Party of the World's Sunday-school Association, has been chosen Sunday-school educational secretary for Japan. This is a new office, whose purpose is to develop a Sunday-school leadership in Japan among the students of theological seminaries, Sunday-schools, and other Christian institutions.

Eminent Japanese in Sunday-school

MANY influential Japanese in Korea are now becoming Sunday-school scholars. An encouraging result of one of the conferences held in Japan and Korea by the World's Sunday-school Commission to the Orient last year has just been reported in a letter from Dr. H. G. Underwood, of Seoul. As a result of a conference the members of the Presbyterian Japanese church in Seoul were called together, and the head of the national forestry department, after addressing all the members of the church, announced that he was going to become a scholar in the Sunday-school. Judge Watanabe, of the Court of Appeals, made the same announcement. As a result, a large number of the members of the church are now also members of the Sunday-school.

Japanese in Rescue Mission Work

THERE is an Episcopalian church in Tokyo, called "The True Light Church," which is carrying on a strikingly successful rescue work.

Mr. Kagawa, a Presbyterian, is carrying on a similar work in the Shinkawa slum in Kobe, and in this unpromising field a church of fifty Christians has been won, many of these being persons of unusual activity and spiritual power. The Sunday morning worship is held at five o'clock, as the only really quiet time

in the day! Mr. Kagawa and his converts preach nearly every night in the week.—*Record of Christian Work.*

A Special Commission on Japan

A NOTABLE step has been taken by the Federal Council of the Churches of Christ in America in the appointment of a Commission on American Relations with Japan.

The scope of its service is defined as the "study of the question of the application of the teachings of Christ to our relations with Japan, and the promotion of such influences and activities as shall lead to the right relationship between the peoples of these two countries."

This action has been taken, after due deliberation by a preliminary Committee, in response to memorials received from American missionaries in Japan, and among the fifteen members already appointed are Bishop F. J. McConnell, Hamilton Holt, of *The Independent,* Robert E. Speer, Dr. William I. Haven, Prof. Jeremiah W. Jenks, and Dr. John R. Mott.

The Federal Council has made arrangements for Dr. Sidney L. Gulick, of the Doshisha University, to speak before representative bodies in leading American cities.

Child Evangelism in Korea

THE revival spirit which dominates the new converts of Korea has caught even the Korean children. The Sunday-school children are gathering in from the streets the boys and girls who are non-Christians. This is a new departure for Korea, for until recently only the children of Christian parents were in the Sunday-school. Under the leadership of Rev. M. L. Swinehart, Rev. J. G. Holdcroft, Dr. Underwood, Dr. Noble and others, the campaign for bringing in the heathen boys and girls has been going on aggressively. Over 2,500 were brought into the Sunday-school in the Southern Presbyterian Mission alone, through the efforts of Mr. Swinehart.

ISLAND WORLD

Good News from Papua

THE London *Missionary Society* reports:

Nearly all our Papuan work during the last year gives the impression that it is trembling on the verge either of a wonderful new epoch of progress or of mountainous difficulty. The evidence seems throughout to be in the more hopeful direction. The adult Papuan, who has hitherto been quite immovable for the most part, has now come to the position that "the old life is as good as gone," and that his children must be allowed to live in the newer environment. This is all to the good, but the extraordinary swiftness of the commercial development of Papua in rubber and cocoanut plantations and in other directions has come upon the people almost immediately after the introduction of Christianity, whereas the South Sea Christianity has had generations in which to exercise its influence. Some of the missionaries, therefore, naturally tremble at the possible effects of the commercialism.

A Marvelous Change in Samoa

MORE than sixty years ago two Samoan Christians contemplated to evangelize Niue, or Savage Island. They were seized, their clothing was torn off in order to see the color of their skin, and the fowls and pigs brought with them were butchered and eaten, but the Book which they carried and with which they seemed to converse frightened the savages. They thought it had magic powers, and feared to kill those under its protection. Seven years later there was a strong church on that island. In 1861 the Gospel of Mark was translated. When it was brought from England the natives sat up the whole first night reading it. During recent years the natives of the island have maintained a number of evangelists in New Guinea, who come home at intervals and, telling

of the blessings of God on their work, strengthen the faith of their brethren.

MISCELLANEOUS

Let the Pessimist Take Note

"LET those who think Christianity is a spent force ponder the following: When Carey, the first Protestant missionary of the world, went to India, the whole number of nominal Christians in the world was about 200,000,000. Now there are 500,000,000. When he, in the eighteenth century, went out from Christendom as a missionary to the dark world of heathendom, the population of the world was about one thousand millions. It is now supposed to be about fifteen hundred millions, which is only another way of saying that while the population of the world has increased during this period 50 per cent, Christianity has increased 150 per cent, and the ratio shows that the cause of Christ advanced more within the past 25 years than it did in the 75 years preceding. Our God is marching on."

The Meeting of the Coins

AN allegory in the *Outlook* tells of a "special meeting of coins held in the offertory plate." The pennies attended in large numbers, and the three-penny pieces were well represented. The chairman, a three-penny piece, was understood to have attended offertory-plate meeting in every part of the Metropolis. Several sixpences and shillings stated that altho they had been in the habit of fattening offertory meetings with fair regularity, they had of late been so much employed at the cinematograph shows, even on Sundays, that they, too, found it increasingly difficult to attend the offertory. One sovereign wrote that he was so incessantly required at the golf-club, that he had retired from offertory-plate duties, but hoped occasionally to send his half-brother in his place. A telegram was received from A. Cheque, Esq.: "Fully prepared to come, but detained to settle motor-car transaction." A farthing, who had been sitting unnoticed between two halfpennies, said he had been brought to the meeting by a poor widow who, tho she could ill spare his services, gladly gave him up out of love.

OBITUARY

Robertson of Erromanga

ERROMANGA, an island of the New Hebrides, has well been called "the martyr isle." John Williams was the first missionary to fall a victim to the cannibal inhabitants. A few years later, George M. Gordon and his wife, Canadian missionaries, were both killed, and as soon as the news reached home, his brother, James Gordon, offered to take his place. He also, was killed. The subsequent history of Erromanga has, however, been unsurpassed as a testimony to the transforming power of the Gospel. From the false and cruel Erromangans, sincere and loving Christians have been made.

After James Gordon's death, Rev. H. A. Robertson went out from Nova Scotia and has been in the island for many years, gathering a rich harvest. When he started home this year on furlough, he left an island wholly Christianized and so changed that the spot where once a stranger would have been killed and eaten, has become a safe place of residence for the unprotected women of his own family.

Dr. Robertson died on his way home, and with his death, a chapter in the missionary annals of the New Hebrides has been closed.

Some years ago it was decided that in view of the distance of the New Hebrides from Canada and their comparative nearness to Australia, no more Canadian missionaries would be appointed to that field after those who were still living had finished their work. That time has now come.



How Europe was Won for Christianity. Being the Life-Stories of the Men concerned in its Conquest. By M. Wilma Stubbs. Illustrated. 8vo. 309 pp. $1.50, *net*. Fleming H. Revell Company, 1913.

"History is an excellent cordial for drooping spirits." It is good for the courage of those who are in the heat of to-day's conflict to realize that the alternations of victory and apparent defeat, the problems and difficulties of their own campaign have marked the Christian conquest of the world in all ages, and that in spite of obstacles the far-flung battle line is advancing ever nearer to the gates of the enemy and the final triumph. To tell the story of this conquest in the lives of its heroes is an effective method. The first part of the book relates to the missionaries who brought the Gospel to Europe, but, as the author wisely says, "Europe was not truly won for Christianity until she was awakened to 'the marching orders' of her Commander," and the record of that slow awakening completes the narrative.

The life-stories of the bearers of "the lamp of Christ" into dark places—from Paul the Apostle to William Carey—are adequately told, and the honor-roll includes the names of many who have been too little recognized by the Christian Church. Ulfilas, Patricius, Ninian and Kentigern, Columba, Paulinus and Eadwine, Aedan and Cuthbert, the laborers in Friedland, the martyrs of Bohemia and the Black Forest—these "companions of Christ," and others of like precious faith, turned Europe from heathen altars to serve the living God.

Heroes of the Faith in Modern Italy. By J. S. Anderson. Illustrated. 12mo. 115 pp. 2s. 6d., *net*. Pickering & Inglis, Glasgow; Gospel Publishing House, Binghamton, N. Y., 1914.

Those who think of Italy only as the home of Romanism and of art, and of the Italians as Papists and "Dagos," have much to learn from this little book. It is a collection of eleven biographical sketches of modern Christians who have left Romanism to find religious life and liberty in Protestant faith. Among the most noteworthy biographies is that of Rossetti, the Italian Christian poet. It is a good book to place in the hands of any who do not see a reason why men and women should leave the Church of Rome in order to live a full Christian life.

The Evolution of a Missionary. By Charlotte B. De Forest. Introduction by Prof. Harlan P. Beach, D.D. Illustrated. 8vo 309 pp. $1.50, *net*. Fleming H Revell Co., 1914.

Rev. John H. De Forest, of whom this biography treats, was for thirty-seven years in Japan as a missionary of the American board. He was gifted and faithful, a scholar and a saint, interested in the progress of Japan and especially in the advancement of Christianity. Miss De Forest's story of her father's life is an entertaining and impressive record of the inception and growth of his missionary spirit and convictions, and a faithful record of his achievements. The book has many helpful lessons to young missionaries and while Dr. De Forest was not very conservative in theology, he was eminently Christlike in character and

service. The first missionary seed seems to have been planted through his father's prayers and, this was developed later when he confest Christ as a soldier in the army and bore fruit in a spiritual awakening in his first parish at Mount Carmel, Connecticut.

Dr. De Forest was the son of William Albert Hyde and took the name of De Forest with the Yale scholarship under that name. He went with his wife to Japan in 1874, and settled in Osaka. Later he removed to Sendai and engaged in educational work. His missionary days were eventful and fruitful and many interesting incidents enliven the narrative. Its sane and wholesome record will bring any reader into sympathetic touch with missionary life, with its trials and joys, its temptations and opportunities, its disappointments and successes. The book makes an especially strong appeal to thinking men who are interested in human progress.

Beyond the Panjab. By Dr. Ernest F. Neve. Illustrated. 8vo. 178 pp. 2s. 6d., *net*. Church Missionary Society, London, 1914.

Dr. Neve is one of the foremost medical missionaries of the Church of England in India, and this new and popular edition of this highly esteemed work is most welcome. His twenty-five years of medical work in Kashmir has been exceedingly fruitful and the changes he has seen in the spirit of the people, is very marked. The illustrations from photographs are excellent, the descriptions of country and people are most entertaining and the stories of mission work are unusually impressive. It is a volume that holds the reader's interest and is a strong argument for the effectiveness of medical missions under the control of a Christian physician. The great contest in Kashmir is against Mohammedanism, but there is also some conflict with Buddhism. Dr. Neve's work in Kashmir compares favorably with that of Dr. Pennell on the borders of Afghanistan.

Recruits for World Conquest. By Lee R. Scarborough. 12mo. 124 pp. 75 cents. Fleming H. Revell Co., 1914.

The missionary call is unheard only by the spiritually deaf. Professor Scarborough of the Southwestern Baptist Theological Seminary, has heard the Call and has seen the vision of the world's need. He here describes in a ringing message what he has heard and seen—the dearth of men for the ministry at home and abroad; the need of a larger response, the preparation needed for service; the qualifications of a successful messenger, and the rewards of sacrifice. This is a book that should be in the hands of students and of fathers whose sons may be called out for service in the Master's Kingdom.

The God Juggernaut and Hinduism in India. By Jeremiah Zimmerman. Illustrated. 8vo. 319 pp. $1.50, *net*. Fleming H. Revell Co., 1914.

Hinduism must be seen in its home and studied in its sacred books in order that it may be understood in practise and in theory. The beauties of Hinduism are in some of its ideals and sacred laws, but these are obliterated by the practises that daily destroy beauty and happiness and purity in the lives of its devotees. Dr. Zimmerman does not by any means present the most attractive sides of this many-sided system of ethnic religion, but he tells graphically and plainly some of the things he saw on his 5,000 miles of travel in India and that he learned from the study of the sacred books. Many of the things he saw were too indecent to describe, but he tells enough to prove to the most charitable, the need of regeneration for India and the Indians.

This book is an excellent side-light

for the study of missions. It contains full descriptions of the God Juggernaut with the temples and festivals at Puri; the sacred precincts and unholy practises at Benares, Cocanada and other cities; the customs connected with caste and temple worship; the characteristics of the sacred books and the contrast between Christianity and other world religions. While Dr. Zimmerman's volume is not a valuable contribution to the study of religion in India it is a most interesting and impressive picture of the view that Modern Hinduism presents to the intelligent traveler and reader of its literature.

Asia at the Door. By K. K. Kawakami. Illustrated. 8vo. 269 pp. $1.50, *net*. Fleming H. Revell Co., 1914.

The question of the Japanese in the United States is a vital one of very present interest. It has to do not only with the admission and rights of Japanese in America, but with the whole future relationship between the two important nations on the two sides of the Pacific—and possibly the question of peace or war. Indirectly missionary progress in Japan is involved in the attitude of a so-called Christian nation to one in the state of religious unrest and transition.

Mr. Kawakami, the author of "American-Japanese Relations," writes English fluently and makes a strong plea for the recognition of the rights of his countrymen and the extension to them of the privileges of the open door in America. It is exceedingly wholesome to read this book, in order to see the Japanese point of view.

By the Equator's Snowy Peak. By E. May Crawford. Preface by the Bishop of Mombasa. Illustrated. 8vo. 175 pp. 2s. 6d., *net*. Church Missionary Society, London, 1914.

British East Africa is famous because of the remarkable progress of Christianity and civilization in Uganda. In this volume Mrs. Crawford gives the story of medical missions and of travel in Kenia province—a district near to the east coast. She describes the growth of the Christian church and of British influence, and gives many interesting details in connection with the work of the missionary in combating superstition, healing diseases, training minds and saving souls. With sympathetic heart, a keen mind and skillful pen, Mrs. Crawford has given us a most realistic account of life in East Africa, and one that will well repay the reading.

Three Boys. By Janet Sinclair. 12mo. Illustrated. 191 pp. 1s. 6d. Society for the Propagation of the Gospel, London, 1914.

The three boys became interested in missions by hearing about foreign lands and peoples from three missionaries. It is a good book for boys to read, and one that will dispel the idea that missionaries are dull and unsoldierlike. The style is boyish, and the statements are convincing to any earnest reader.

When God Came Down to Earth. By Rev. Grant Stroh. Introduction by Rev. James M. Gray, D.D. 12mo. 220 pp. $1.25, *net*. Bible Institute Colportage Association, Chicago, 1914.

The remedy for social evils and the prescription for an ideal world, presented by the Socialist and by the Christian, are radically different. The one bases his hope in men and in reformation, and in the enforcement of law; the other believes that the only hope is in God, in regeneration and in the gift of Eternal Life. Herein lies the difference between two missionaries often sent out by the same board. One works with material forces, through the environment, and tries to improve existing conditions by changing externals; the other works by the spiritual forces through the inner nature and aims to change conditions by the introduction of a new principle of life. There is need for both kinds of work, but for permanent transformation, our

dependence must be on a new birth through the Spirit of God.

Mr. Stroh gives here a study of the epochal crisis of the earth and God's methods of dealing with man. It is a good antidote to many modern man-made vagaries.

The Great Acceptance. The Life Story of F. N. Charrington. By Guy Thorne. Illustrated. 8vo. 272 pp. $1.00. Hodder & Stoughton, London and New York, 1914.

Here is an inspiring story unskilfully told. Frederick N. Charrington is the son of a millionaire brewer in East London, who gave up his inheritance and his business prospects for conscience sake. From a home of wealth and luxury he went to live in simple lodgings among the poor of the East End, and there devoted himself to the cause of temperance and Christian evangelism. Why he made the choice and with what results, is told sympathetically and with many interesting details. The author's personality is somewhat too prominent and the quotations from other writers are not always skilfully introduced. There is, however, much of heroism, of romance and of inspiration in this story of faith, courage, and achievement.

NEW BOOKS

The Gods of India. A Brief Description of Their History, Character, and Worship. By the Rev. E. Osborn Martin. Illustrated. 12mo. 330 pp. 4s. 6d., *net*. E P. Dutton & Co., New York, 1914.

A Central African Parish. By Egbert C. Hudson, M.A. Illustrated. 16mo. 96 pp. Paper cover. 1s., *net*. W. Heffer & Sons, Ltd., Cambridge, England, 1914.

The Study of the English Bible. By Louis Matthews Sweet, M.A., S.T.D. 12mo. 214 pp. $1.00. Association Press, New York, 1914.

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